The Missionary And His Work

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THE MISSIONARY AND HIS WORK

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AND HIS WORK

An Evaluation

BY THE

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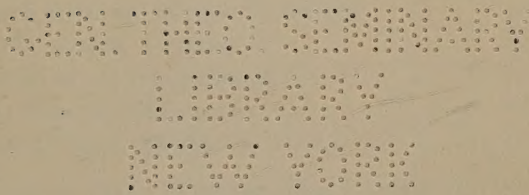

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INTRODUCTION

THERE ARE indications not a few that the time has come for a frank evaluation of the various elements which enter into the missionary enterprise. New standards of efficiency upon one hand, and a widespread feeling that the results achieved are not always commensurate with the effort expended, have combined to force the issue. Recent happenings in certain parts of the missionary world, particularly in China and in Mexico, tend to the same conclusion. The need for such a study was expressed emphatically at the General Convention of 1925, and resulted in the appointment of an Evaluation Committee, "to study the conditions and needs of the Church's missionary and educational organization and policy at home and in the field."

It is evident, however, that without adequate data, no group of men, however wise, can achieve any fruitful result. And precisely be-

cause the missionary effort is so diverse in its character, and is so widely dispersed in all parts of the world, the assembly of accurate data becomes exceedingly difficult. Certain phases of the problem can be studied at home; but others, and by all odds the most vital ones, depend upon first hand information from the field.

This volume is an effort to contribute something to the general body of missionary information, whether for purposes of evaluation, for the more intelligent appreciation of mission problems upon the part of the home constituency, or for the instruction of new recruits in the field. It deals frankly with the matters under consideration, but always constructively. The author is fain to believe that the Church's faith in the cause of missions is so well established that methods, motives, and policies, program, and organization, may be discussed freely, and without fear of disturbing timid souls. The very frankness with which we face our problems, indeed, will reassure those who are disposed to question the reality and efficiency of the Church's effort. Of mere negative criticism there is none.

It is written from the standpoint of the missionary, and for this no apology will be re-

quired. It may not be amiss, however, to call attention to the fact that of the very considerable body of mission literature produced in this country, but little of it originates in the mission field. It is written, for the most part, by travelers and home students: which accounts, it may be, for certain prevalent misconceptions of the realities of missions service, and for failures to visualize the problems that confront the missionary. And practically all of it, whether written at home or backed by actual missionary experience, is written to stimulate interest and win support for the Church's effort. It is the very opposite of analytical. Of works dealing seriously with mission problems, on the other hand, there is a conspicuous dearth.

The present volume is not intended for those who need to be inspired, but for those who want to know, for the great army of loyal missionary supporters who demand a more intelligent account of the work than that which is found in the literature of popular propaganda. Not all of the data presented, however, will be applicable to the whole field; for it represents but one missionary's experience in one quarter of the missionary world, and the writer is far from claiming that what is true in Latin Amer-

ica, for instance, is true also of other fields. A more comprehensive survey must await the contribution of other experiences. It is the author's modest hope, nevertheless, that this present effort may serve as a brief introduction to that "Science of Christian Missions" which is yet to be.

LEFFERD M. A. HAUGHWOUT.

Feast of the Annunciation, 1927.

CHAPTER ONE

THE MAKING OF A MISSIONARY

I. *The Most Essential Element*

WHETHER THE WORK of missions should be denominated a business, a profession, a skilled trade, or a calling, is open to argument. It might not be far amiss to say that it is very much one of these, and a little of all. But for the moment, and with no desire to prejudice the argument's conclusion, I purpose to consider it as a business, using the term in a very broad, comprehensive sense.

We may call it almost anything, indeed, that will get it down out of the altogether nebulous and sentimental region that it appears to occupy in many minds; down into the realm of concrete and practical realities. For whatever else it may be, it is, beyond all question, concrete and real; so much so that the would-be missionary is very apt to rap his head and bark

his shins upon sundry and diverse work-a-day obstacles, metaphorically speaking, before he becomes adjusted to his environment. If he survives the inevitable heartache and disappointment, he makes good; but if not, it were better that he had never come.

Yet for all this, the work of missions is high adventure. It has to do with occupying strategic posts and doing strategic work upon the advance line of the Church's great crusade. That its tasks are ordinary for the most part, and its problems and perplexities of more than common toughness, by no means detracts from its historic and spiritual significance. It is high adventure, yes; but for all that it is practical, is every inch of *business,* and its successful prosecution depends upon many of the very same principles which hold sway in the business world.

The most essential element in the business of missions, apart from the great message itself, is the missionary. It might seem almost needless to state so elementary and obvious a truth, but for the fact that there is a disposition to overlook it. "Funds," "Contributions," "Apportionments," and "Quotas," are the magic words which rival the missionary in the home interest. Nor is this so strange after all,

for these are the very sinews of the great warfare, and without them the missions enterprise would never get beyond the parish bounds. The attention which they command is not due to any intrinsic fascination that they possess for the home givers, but to the pressure of stern necessity. The apportionments *must* be raised, or the whole enterprise stops.

To those whom the Church makes responsible for raising the apportionments, from rector and parish treasurer up, there is a not unnatural temptation to think that the business of missions begins and ends with the very important matter of balancing the budget. It is natural, pardonable—but no less a mistake. All the elements of a warfare are essential—it seems impossible to eliminate this ancient and honorable simile—but it is the warrior after all, the soldier at the front, who wins the battle. The soldier, therefore, the missionary, remains the prime and unrivaled element, the main essential.

II. *Qualifications for the Service*

Let us consider then, first of all, the qualifications of a missionary, and the factors which contribute to his success. From what source and by what means is he recruited?

What are the principles governing his selection and his assignment to a certain field? What training or preparation should he receive before being sent to the front? What are his needs in the field, and what equipment and support are required for the successful prosecution of the very important business upon which he is sent?

These and similar questions challenge our consideration. The proposed solutions make no claim to finality, but are offered with the hope at least that they may serve to draw forth the wisdom of those who have better ones to offer.

What sort of man or woman should the Church send into the mission field to represent her? Her best, and only her best. There may have been a time when people believed that almost anything would do for the most important business that the Church had in hand. There may be such living even today. An occasional "missionary box" is mute but eloquent testimony that such views are not altogether as dead as the dodo. But neither cast-off clothing nor human material of the same species has any place in the mission field. When a great commercial house in New York decides to establish agencies in South America or Japan,

it chooses representatives who will build up and maintain its prestige. And with precisely the same worldly wisdom must the Church elect her missionaries, adding, to be sure, spiritual qualifications to those of the commercial world. She must choose her best.

And this is necessary, not only because of the inherent dignity of the service and the practical value of being well represented at the front, but because only the best can succeed at all. The mission field has a way of accentuating human characteristics and drawing out hitherto unsuspected elements of one sort or another. It develops latent heroisms, but just as often it exposes dormant and undreamed of weaknesses. It is quite certain that the man or woman who has failed at home will doubly fail when confronted by the conditions which enter into every missionary's life. Only the best can succeed.

There is no theoretical reason why a rector of Trinity Church or St. Thomas' should not shake New York to its foundations by volunteering for mission service, assuming that he has reached such high estate before losing the adaptiveness and plasticity of youth. Yet a perusal of the mission roster will not show that many rectors of New York or of any other

large city have chosen this road to fame and perfection. And when the House of Bishops takes a gambler's chance—shall we call it that or a supreme venture of faith?—and elects a prominent city rector to the missionary episcopate, how often do we see the challenge accepted?

It would seem almost as if there were some relationship between mission service and a certain needle's eye through which the camels of old Judea are supposed to have had difficulty in passing. What's wrong? Is it that the Church of today lacks men of the spiritual caliber of an Augustine or a Boniface—or what? But perhaps after all it is just as well that the field has not been inundated by dignitaries of this particular type. Who knows? God, to be sure, and it is a fact often remarked that our Blessed Lord passed over the rich and the learned when He had to choose His *first* missionaries. Nor did the result belie the wisdom of His choice.

The missionary should be, first of all, a man —or woman—of faith. The work has to do mainly with the fundamentals of our Holy Religion, and a firm, yet humble, and *ever learning* grasp upon these is a prime essential. There is no place for the doubter or the

troubled soul of unsettled convictions. But it must be a faith of three dimensions: height, depth, and *breadth*. It must be keen to recognize in the raw material of the civilization, semi-civilization, or savagery with which he is dealing, such native elements of truth and virtue as may serve for a sub-foundation upon which to lay the greater foundation stones of Christian truth and character. St. Paul was notable for that.

And this means, of course, that his faith must be manward as well as Godward. He must be able to see the divine lineaments in the faces of those with whom he is laboring, however blurred by ignorance, sin, or error, *and must be convinced of the Church's power to enlighten and redeem*. To lose faith in his raw material is almost as fatal to the missionary's success as to lose faith in God.

He must be also a man of vision, a visionary of the right sort, having ever before him a vivid conception of the ideal for which he is laboring. Whether it be a vision of redeemed humanity, of a triumphant Church, or simply the creation of an ideal parish—it ought to be all of these—he must be able to hold on to it through thick and thin. In other words, he must be of a hopeful sort, an optimist.

And he, or she, must have and know the meaning of love, the greatest thing of all, as St. Paul has reminded us. This is the only abiding motive that can withstand the knocks and shocks of a missionary's career. It is a double motive: the love of God and the love of fellow man. Love is the inner driving force that enables him to press forward in the face of seemingly unsurmountable obstacles, and to trample under foot the inevitable discouragements and petty annoyances. It is the only thing that will make him truly charitable in dealing with his folk, and particularly with his fellow workers. Living in strange climates, under strange conditions of every sort, together with the absence of accustomed comforts, makes for impatience, irritability, and pettiness. It demands a broad, unwavering charity, a great love down deep somewhere in the inner recesses, which puts all of these little external *molestias* in their true place. "And now abideth faith, hope, love, these three; but the greatest of these is love."

The four cardinal virtues are needful too: *justice,* an instinct for fair play and just dealing; *prudence,* to make our missionary tactful and practical; *temperance,* that self control which enables him to sacrifice easily many things which, under other conditions, might be

perfectly legitimate; and lastly, *fortitude,* which makes it a joy to "stand like a beaten anvil."

Yes, it is a large order this—all the Christian virtues; but then, as we have said already, the mission field demands the best. No one candidate, to be sure, is likely to exhibit all of them in any very great degree of perfection; but all candidates for the field must have *all* of them in *some* degree. And that, after all, is not an impossible standard; it is simply common sense. What is wanted, in other words, is the normal, well-rounded man and woman, and not the eccentric saint, however exalted his particular virtue may be. These latter have their place, no doubt, but the saints of the mission field cannot afford to be specialists.

It should hardly be necessary to add that whether the would-be missionary is priest, doctor, parish-worker, nurse, or teacher, his or her main interest must be the upbuilding of the Kingdom and bringing human souls to the knowledge of God. Which sounds not unlike a noted theological professor's prescription for a sermon: an elaborate list of ingredients terminating with—"and the subject matter, religion." It is needful to emphasize this point, for the simple reason that applicants for the

field frequently are unmoved by any religious motive whatever, particularly among some of the professions named. God knows why any such should want to go; but they *do* go, and, once their end is attained, do not scruple to drop all pretense of interest in the religious work of the Church. As a "missionary" physician of this species once remarked when reminded of his long absence from Church services: "O well, medicine is *my* religion." And he was the head of a mission hospital, drawing a salary into which went the mite-box money of little children and the gifts of poor widows, that through his example and ministrations he might bring people to Jesus Christ! Nor are missionary physicians the only ones who err in this respect.

Too much emphasis cannot be laid upon the point that the objective of all missionary effort of every sort is *religion*. Other ends may be served, civic, philanthropic, educational, and what not; but the chief end is the spread of the Kingdom and the redemption of human souls.

III. *Recruiting for the Field*

And how shall the prospective missionary be discovered, recruited for the field? Judging

from a good many years of both watchful and anxious waiting for the advent of helpers sorely needed, the writer is disposed to believe that at the present time they are recruited very much after the manner of Topsy's advent into the world: they are not recruited; they just happen! Are there others, perchance, who have reached the same conclusion?

As a matter of fact, there appears to be no exact method or well thought out system for finding workers for the field; nor is there any particular official in our mission organization whose time is dedicated to this important function. If a mission priest loses a helper and desires to fill the vacancy, he communicates with his bishop; the bishop writes to the secretary who is designated to receive all correspondence from that particular field, whether it relates to new workers, new buildings, or dentist bills. The much burdened secretary does the best he can, no doubt, with this addition to his multifarious duties. Inquiries are made here and there, and perhaps, if the case is urgent, a notice of the vacancy appears in the Church papers. "Does any one happen to know of an available woman worker for the mission parish at Jalapa, a priest for Fajardo, or a nurse for Alaska?"

But alas! in this one case no one *happens* to know.

Sometimes the bishop, moved to desperation, leaves the work which sadly needs his presence, and at a money cost to the Church that is startling, fares forth in search of the much needed helper. Sometimes he succeeds, and sometimes he does not. Station A in the see city of a certain district, an important native church, was without a settled priest two years. Station B, in another city, lost its priest at the outbreak of the war, and his successor was never found. The station was closed eventually, and the parish worker who had "carried on" in the face of manifold discouragements was withdrawn—and discharged. At Station C, of the same district, a position of parish worker was allowed to remain vacant five years out of eight. Actual cases these, which could be duplicated, no doubt, in many districts.

And let it not be forgotten, in passing, that staff vacancies in the mission field are vastly more serious than vacancies at home. The home organization is stable, with an heritage of Churchly tradition behind it, and easily survives, therefore, an interregnum of comparative inactivity. But the mission parish is new, *unstable,* as yet, and surrounded by opposing in-

fluences. Even a short vacancy spells discouragement, and a longer one disaster. Taking the mission field at large, it is probable that the efficiency of the Church's enterprise is depreciated twenty per cent through the chronic lack of personnel.

What, then, are we going to do about it? Mend it, to be sure, and in our endeavors to do so, the "children of light" may well borrow from the wisdom and experience of the "children of this generation." It is no secret that big business has long since worked out its salvation in this matter. Every great enterprise has its employment department which not only finds, but tests and rates the prospective employe.

The army and navy of our great and dignified American government have their recruiting officers, who do not hesitate, if need be, to get out on the street, and *get* their men. Perhaps if our great and dignified ecclesiastical organization had a bit more of the "go-get-them" spirit, the vacancies in Stations A, B, and C would have been filled before disaster overtook them. Whatever may be said by way of apology for the methods now in use, *they do not work;* therefore they must give way to something more efficient. The analogy between the Church's recruiting problem and that of

"big business" or the Army and Navy, cannot, of course, be pressed too closely. There is no other employment in the world quite like that of mission service; if for no other reason, because its objective is neither gain nor advancement. The solution of the problem, therefore, will be somewhat different; but the underlying principles are the same.

The first step, obviously, is to make some one person responsible for the supply of workers in all parts of the mission field, whether it be China, Mexico, or equatorial Africa: a recruiting secretary, with headquarters at the Missions House. If the right sort, however, he will spend but little time in his swivel chair; for he will be out *getting* men and women for the field.

He will be a man with some first hand knowledge of mission service outside the borders of the United States, both in order that he may give intelligent information as to what mission service means, and that he may know what kind of material the field requires. Above all, he will not be a mere orator, a painter of pleasant pictures, or a dealer in glittering generalities. That sort may do for raising money, but not for enlisting volunteers. His most effective work will not be done from

the platform, but in personal, man-to-man interviews, "canvassing prospects." Certainly he will know what he is talking about, whether on the platform or off: *he must have been there himself*. Experience is the fundamental requirement of a guide.

The mission service needs advertising, and this is point number two. Mere want-ads for workers are of little or no avail; but literature explaining the nature and conditions of the service is greatly needed. There is a woeful amount of ignorance with regard to this, and until it is dissipated the field of possible applicants must remain limited. Many intelligent Church people are unaware that regular salaries and traveling expenses are provided for lay workers, or that missionaries are particularly well cared for as regards health and necessary comforts, or that the initial term of enlistment is three years, instead of a lifetime. These and other matters of even greater importance are apt to enter into the calculations of an applicant, and should be known.

Of one sort of advertising, indeed, the mission field has had a surfeit, viz., "first impressions," "sob-stuff," and the whole line of snapshot literature which constitutes by far too large a part of our present propaganda. It may,

or may not, be effective in financial campaigns, but as a means of attracting workers of the right sort, it is a hopeless failure. "Not snapshots, but blue prints," is the need of the hour: facts, specifications, and dependable information. It is a mistake to suppose that men and women of the best type, thinking seriously of the mission field, are attracted by glowing prospectuses or sentimental clap-trap. They are far more apt to be won by the plain, unvarnished truth: by the sheer hardness of the service, rather than by its romance.

Finally, let there be a complete change of attitude from that of passively waiting for volunteers to that of the selective draft. The Church at home "calls" men to her service: why not the mission field? Parishes and dioceses select their incumbents; by all means, therefore, let the Department of Missions boldly challenge successful rectors with calls for definite service in the field. Let it be assumed that mission service is a singular honor, and let the terms and conditions of mission service be so modified that strong and aggressive men may find scope for their capacities. The volunteer system under which we are now working is a proven failure.

IV. *Principles of Selection*

Assuming, then, that our recruiting secretary, by dint of personal effort and judicious advertising, by selective draft or by general appeal, has created a demand for mission service, what shall be done with the supply of applicants? Some, at least, will not be qualified for the work which has attracted them, for the requirements, as already suggested, are high.

A selection, therefore, is necessary; and right here we touch upon one of the most vital parts of an efficient missionary organization. The choice of a mission worker involves victory or defeat at a certain point of the line, and it involves also the wise investment or the total loss of a very large sum of money. A right decision, obviously, is of first hand importance, and the secretary who recommends a candidate must bear a heavy responsibility. It will be apparent that he must be a good judge of character.

There are various kinds of disability which imply unfitness for the mission field: spiritual, intellectual, physical, psychological. The first of these has already been dealt with in a preceding section, and we may proceed at once, therefore, to a consideration of the others.

1. *Intellectual requirements.* Not all branches

of the service require an advanced education, but a *sufficient* education is always essential. The "heathen" of our western missionary districts are very apt to be college bred, and the missionary who boasts only a high school diploma will be at an obvious disadvantage in dealing with them. In some of the foreign fields, likewise, the missionary may be surprised to find advanced intellectual culture among those who know nothing of our western educational systems. Even a college bred missionary in India may learn humility by venturing to discuss philosophy with the half naked fakir who sits whining for alms in a corner of the bazaar. And in Latin America, also, the newcomer from the north is very apt to be surprised at the culture and refinement of the people, and their philosophic trend of mind. The writer once noted a young convert, a mere high school boy, concealing a suspicious looking volume beneath his coat, and was not a little taken back upon discovering, not some lurid tale of adventure, but an essay by Schopenhauer. And right then and there a discussion of Schopenhauer's philosophy became imperative.

No, education is not wasted in the mission field. On the contrary it is sorely needed: for the broader and more sympathetic understand-

ing of the alien mind, for winning the better elements of the people among whom we are working, in the daily contacts of mission life, and for training the native clergy and other workers to be the intellectual as well as the spiritual leaders of their own people. An insufficient education, therefore, becomes a serious disability.

2. *Physical requirements.* The third elimination test is for physical disability. The would-be missionary is possessed of every spiritual grace and intellectual adornment; yes, but can he, or she, stand up under the physical strain of mission service? It is one thing to keep in health in an accustomed climate, surrounded by the many physical comforts which characterize the American standard of living, and quite another to withstand the effects of a radical climatic change, strange foods, or the deprivation of home comforts.

All other and higher considerations aside, the sending of a missionary is an expensive undertaking, and the Church must guard against possible loss by a rigid physical examination of all applicants. Such requirement is actually in force, the same tests being applied as are demanded by the leading life insurance companies.

3. *Psychological requirement.* But there is yet another disability which affects applicants for mission service, and which the foregoing tests will not always reveal; and of all causes of failure, it is easily the first. For lack of a better term, let us call it psychological defect.

Most of us are one hundred per cent normal under normal circumstances; but how many are able to maintain that high rating under stress of an adverse environment? Surprisingly few. And although the range of variation may not, in most cases, transgress the danger line, it still remains true that an unbelievably large number of human beings who ordinarily pass for normal, will give positively abnormal reactions under trial. And not a few of this type find their way into the mission field, bringing with them, in some cases, testimonials of the highest character. The characteristic symptom is inability to adjust themselves to the new environment, with an unpredictable variety of disastrous results. Sooner or later comes conflict with fellow workers or with superiors, outbreaks of greater or less intensity, a final explosion, and resignation.

But is this all? By no means. The real significance of such an incident, or of any misfit, lies in its effect upon the work. A work which

waited six months, a year, or perhaps even longer for the advent of the new worker is again halted. A hurried search for a substitute is undertaken; but six months, or perhaps another year, must elapse, before the place is finally filled. Is it any wonder that, after two or three such incidents, the missionary in charge begins to think that life is too short and precious to be wasted in an enterprise that is so grievously handicapped by human infirmities? Or that he loses faith in those whose business it is to supply him with the means of warfare? For such incidents are lamentably frequent, as every missionary bishop and veteran mission worker can testify. Those interested in balancing the budget may profitably estimate the average financial cost of these missionary misfits. It is by no means inconsiderable.

Given the present development of psychological science, it is safe to say that nine-tenths of these unfortunates might easily be eliminated before appointment, if ordinary tests were applied in connection with the medical examination. Experts in this line are available, and commercial enterprises not infrequently employ them. Why not the Church? In no other branch of human endeavor is the normal per-

sonality more vital than in the work of missions. Departure from it is fatal.

V. *The Missionary's Preparation*

It will be agreed, no doubt, that all of the Church's missionaries—bishops, priests, doctors, parish workers, nurses, teachers—should know the main essentials of the Christian religion as this holy Church of ours has received them. A missionary is not only a person sent, but sent for a purpose, preëminently with a message. And how shall he "carry on" if he is ignorant of the teaching which he goes to propagate?

It is true that many of our missionaries are called upon to specialize along certain secular lines, as medicine, nursing, social service, education; but no amount of specializing can make a missionary, or justify the drawing of a missionary salary, apart from an active interest and participation in the main religious work of the field. All these other things are side lines, after all, collateral to the main issue of teaching the Gospel and building up the Church. It follows, therefore, that all of the Church's representatives will have a working knowledge of her doctrine and of that Book of Books from which her faith is proved.

In at least some missionary districts, however, this ideal is not well sustained; and the Department of Missions itself, judging from actual practice, appears to assume that the specialists mentioned have no necessary share in the directly religious work of the district. Certainly there are no tests applied to insure their preparation for it or their willingness to participate in it. It is taken for granted, perhaps; but if so, the assumption rests upon no adequate basis of fact. Too many missionary appointees in the departments indicated are neither prepared nor willing; and because of their unwillingness, it sometimes happens that the institutions which they represent are better described as liabilities than as assets.

It would appear to be obvious, then, that some definite procedure should be adopted to insure both the spiritual and the technical qualification of the applicant. As for doctors, nurses, and teachers, the usual diplomas are sufficient upon the technical side. But if deficient in religious knowledge, or in a right conception of the significance of mission service, courses of instruction should be made available.

Other phases of preparation which demand attention are the principles of missionary technique and the study of language. At the

present time no provision is made for the systematic study of the technique of mission work, either before or after arrival upon the field. The new recruit is sent to his post without instructions; though here, as elsewhere throughout our discussion, should be supplied the qualifying, "in at least some districts." It appears to be assumed that the method of a New York suburban parish is just the thing for a congregation of barefooted Porto Rican *Jibaros;* or that by grace of special revelation the ex-rector of a fashionable North Shore community will instantly know the right way to open a mission among the Yaqui Indians of Sonora! Yet a moment's thought will show that the technique of an old established home parish is quite unsuitable for the new mission in a foreign land, or in the far West. Differences of race, climate, tradition, and social and intellectual condition call for radically different treatment.

If, then, instead of allowing each new missionary to flounder around and learn for himself by slow and painful experiment, a body of experience were built up by successive missionaries, *and handed on,* the great work would go forward in a way quite different from our present crab-like performance. This is what

is meant by the "technique of missions": an intelligent, scientific study of methods. The new missionary has a right to enter upon his work with an adequate knowledge of the methods best adapted to succeed in the field to which he is called. He goes, not to experiment, but to win results. Included in the missionary's preparation, therefore, let there be a careful study of at least the elements of technique. We shall have more of this in the next chapter.

And there is also the study of language. There is need of a rule requiring all mission appointees to learn the language of the field to which they are sent, regardless of the particular nature of the work which they are called upon to do; not only to *study at it,* but, in so far as possible, to master it. The Department of Missions wisely appropriates funds for language instruction; but in spite of this, many missionaries either do not learn the language of their field, or learn it very inadequately. They are content with a mere smattering of it; enough perhaps to enable them to drive a bargain in the markets, and to get about from place to place. But as for so far mastering it as to enable them to hold intelligent converse

with educated people, or to read and write it with facility, that is another matter.

And sometimes appointments are made to important positions where a knowledge of the language is indispensable, regardless of the appointee's acquirements. What this means is eloquently illustrated by the history of a certain mission station in the Latin American field. Years ago it enjoyed the ministry of a Spanish speaking priest, and the parish records for that period show a flourishing Spanish work. He was succeeded, after some years, by priests who knew only English, and who confined their ministry to the English congregation. The Spanish work naturally disappeared. Came another priest who courageously learned the language, with the result that Spanish names again appear with frequency upon the records, and a successful Spanish mission was started in a neighboring community. But he was succeeded in turn by one who spoke no Spanish, and for the second time the native work was completely wiped out. As time passed, and the English congregation dwindled almost to the vanishing point on account of changing population, a new rector undertook once more to build up a Spanish congregation. This effort resulted in a yearly average of twenty or more

confirmations, extending over a period of eight years; and in addition, a large independent native congregation was brought into union with the Church. Then history re-repeated itself, and the Spanish speaking priest was replaced, after a vacancy of one year, by one gifted with every high qualification save the ability to speak the language of Cervantes.

The lack of consecutive policy, illustrated by the foregoing incident, is worthy of consideration in a special chapter; but the immediate point to be emphasized is the paramount importance of language study for the missionary in the foreign field. Until the Church's representatives master the languages of the people to whom they are sent, her progress will suffer a fatal handicap, and none but the very poor and uneducated will give heed to her invitation. The better classes, economically and intellectually, those, in other words, who alone are capable of becoming leaders of their people, will remain unreached. The Church in China and Japan has set a standard in this respect which other fields may well imitate.

It is a debatable question as to whether or not this study should delay the new missionary's entry upon the field. The answer will depend somewhat upon the home facilities

available. But at the very least, sufficient preliminary study should be undertaken to demonstrate the applicant's ability to learn; for there are some individuals who seem quite incapable of acquiring a foreign language. But whether before starting or in the field, language study is essential to a foreign missionary career—and there are no exceptions.

And finally, the new missionary should have some preliminary knowledge of the field to which he is called: a knowledge of its geography, of its history, and its inhabitants. He should know something of their social customs, their intellectual life, and, above all, their religion. This study of the people will not be simply a study of their eccentricities, as we Anglo Saxons may consider them; but a sincere and sympathetic endeavor to know and understand their way of life, and the deep, underlying motives which direct it. On the social side, it will be sufficiently detailed to include the accepted usages of polite intercourse; for be it remembered, the missionary is every whit an ambassador; and it is the first requisite of an ambassador that he should respect, so far as may be, the customs and usages of the country to which he is sent. A little attention, then, to these seemingly minor matters will

obviate many an embarrassment, will save the missionary from social blunders which prejudice his work, and will open up avenues of approach which may greatly facilitate the Church's enterprise.

In any given country, foreigners are classified, from the standpoint of the native born, as of two sharply distinguished groups: he who conforms to the social usages of the land, and he who does not. The former has the *entrée,* is respected and befriended; the other is tolerated, or ignored. The one generally succeeds, whatever his line of business; the other fails. One is described as *"un caballero muy fino";* the other is *"un bárbaro."* The outward, visible, and invariable sign of the latter is that contemptuous, hypercritical attitude with respect to native ways and manner, which characterizes a fair majority of Americans traveling or residing abroad. In fact, all Americans suffer a decided prejudice in the countries of Latin America, because of the "ignorance, pride, and prejudice" of the class named. The offenses chargeable to them range all the way from social solecisms of a minor sort, to veritable outrages upon the traditional sentiments and conventions of the people among whom they live.

Not less important is a sympathetic knowledge of the prevalent religion of the land, whether it be frankly "heathen" or defectively Christian. Many missionaries appear to have but little real acquaintance with the religious ideas and customs of those whom they seek to win. It is all anathema and of the outer darkness, so why bother with it? At most, one need only know a few of its worst features, and a bit of scandal about the native priests, for the laudable and very necessary purpose of horrifying the home givers into more liberal giving. To be sure, one must be discreet in his scandalmongering, even though it be done thousands of miles away; for such tales have been known to find their way back to the field, with embarrassing results. It is on record of one missionary in a certain Porto Rican town, who expatiated over luridly upon local conditions to an audience in the States, only to be confronted upon his return by a literal account of his outgivings, in the native papers. Naturally his usefulness in that particular community was ended.

Such "knowledge," however, contributes nothing to the cause, even when the facts stated are true, as, indeed, they seldom are. To publish them abroad, in any case, serves no useful

purpose, and is contrary to Christian charity. What the missionary needs is a sympathetic insight, which sees beneath the surface of things and discovers even in the crudest manifestations of an alien or defective religion, the need and hunger of the human soul. Only with such an understanding can we hope to minister to that need as true spiritual physicians. The study of Comparative Religion may be suggested as helpful in correcting one's viewpoint, and broadening our religious sympathies; provided always that it be undertaken from a Christian standpoint.

Such, then, briefly stated, are the main elements of the missionary's preparation for his work: a thoroughgoing comprehension of the Church's message, a study of the technique of missions and of the language which is to serve as the medium of intercourse, and a knowledge of the land and its inhabitants. Without these prime essentials, the new worker cannot reasonably hope for success. And to send out such is an evidence of the wastefulness and inefficiency of the missionary organization.

But how remedy a situation which so undeniably exists? How shall the candidate for missions service be equipped for his work? We must be constructive as well as critical. To these

questions there is but one answer, and that is, by training the candidate in the fundamentals of his profession. For the profession of missions is no different, in this respect, from any other. It can only be mastered through conscientious study.

And this implies, necessarily, a school of instruction, with an ordered curriculum and a corps of experienced teachers. In these days of heavy "overheads," one hesitates to suggest any addition to the burden which rests so heavily upon the Church; but there appears to be no other solution, and it is an investment, after all, that will return an important dividend. To increase the efficiency of the missionary, means both to increase the product of his work, measured in human souls, and to shorten the time for making the new mission a self supporting, indigenous Church.

And indeed, the proposition is by no means a novelty, for others more enterprising than ourselves have already made the venture, and with every evidence of success. One such institution, which might well serve as a model, is the "College of Missions" at Indianapolis, established in 1910 by the Christian Woman's Board of Missions of the Church of Christ (Disciples). No one can peruse the catalogue

of this remarkable training school, without a feeling of sincere admiration for the work that is being done. The faculty numbers twenty-three professors and instructors, with a long and notable list of special lecturers. From the time of its foundation, 414 regular students have been enrolled, and 392 have been admitted to special courses. The regular course covers three years, and the applicant for registration must present "a certificate of graduation from an arts college, a university, or a theological seminary in good standing." Non-graduates who, "on account of their general attainments, have been virtually accepted for service by a missionary society, may be admitted upon recommendation of the society, provided that, in the judgment of the faculty, such persons are sufficiently prepared to perform the required work."

The curriculum is divided broadly into two groups: general courses, suitable for all students, and elective courses, embracing an intensive study of the various mission fields. Under the former, instruction is given in the Science and History of Missions, the World's Religions, the Bible and Christian Apologetics, Linguistics, Sociology, Elementary Medicine, and Education. Under these seven heads,

twenty-one courses are offered. The various mission fields, for which no less than seventy-nine special courses are indicated, are Africa, China, India, Japan, Latin America, the Philippines, and Tibet. These regional courses embrace a detailed study of the geography, history, literature, philosophy, and religions of the several countries, the languages in their various dialects, and practical methods of work.

The advantage of a preparation such as the foregoing is obvious at a glance; it needs no argument. One only wonders that at this late date it should be a novelty, that hundreds of missionaries are still being sent out every year by the different mission boards without any special preparation whatever, and that a yearly treasure of many millions of dollars is being expended for the maintenance of a great army of mission workers in all parts of the world, whose only training has been in the hard school of experience. They have accomplished great things, no doubt, and are deserving of all possible praise; but we may not unjustly wonder what they might have done, had they been properly equipped in the beginning for their work. They themselves realize it, at any rate, as they think poignantly of the mistakes and

uncertain ventures which characterized their early experience.

The time has come, surely, for the establishment by our own Church of a College of Missions for the training of missionaries; for as the prospectus quoted above truly says: "The short cut to the mission field, if it ever existed, is now virtually closed. The work in all lands has become so complex and so highly differentiated in its phases and departments, as to call unmistakably for specialized leadership."

Not the least advantage of such an institution, we may note also, would be the satisfactory solution of a problem already discussed in a former chapter, *viz.*, the testing and selection of would-be missionaries before sending them into the field. The applicants themselves would discover, before completing the required course, whether or not their vocation was genuine; and the Department of Missions, upon the other hand, would have some intelligent basis for determining their fitness for the service, and the special type of work for which they are adapted.

The question of ways and means is a large one, which demands careful consideration. Speaking generally, one might assume that special gifts and endowments would be required

for the establishment of such an institution. Theoretically speaking, there appears to be no reason why it should not be operated in close affiliation with the Church's official Seminary, as a semi-independent School of Missions, after the analogy of the schools of medicine, engineering, etc., in our great universities. These and other problems, however, can only be worked out by careful study upon the part of those qualified to solve them.

That the home authorities are not oblivious to the need for trained workers is evident from the fact that small grants are made from time to time to enable promising candidates to take special courses in various schools, or to complete their academic training. This is looking in the right direction, but the provision is inadequate, and in most cases the training implied is not specially missionary in its character. General religious training, pedagogy, and the technique of social service work are offered by a great many institutions; but while missionary training includes all of these, it is vastly more. It can only be given in an institution dedicated to that end.*

*The projected Mission Hostel at Berkeley Divinity School, "where returning missionaries on furlough can come for rest and particularly for study" is a step in the right direction. Perhaps it will some time be opened to missionary candidates, and the faculty enlarged by a professorship of Missions!

CHAPTER TWO

THE MISSIONARY AT WORK

I. *The Technique of Missions*

We come now to a consideration of the actual, concrete problems which confront the missionary recruit upon his arrival in the field. Whether trained or not, he will have to meet them; not all at once, perhaps, but without any question all too soon. The need may be so great that the bishop must order him, unseasoned as yet and without experience, into the very thick of the combat. Too often this is the case. If he is of the "ever learning sort," however, quick to deduce principles from his daily experience, and equally apt in applying theory to the daily task, he will soon master the technique of his calling.

Every profession and every skilled trade has its technique, which represents the accumulated experience of years, sometimes of centuries.

Given a certain task, there may be several ways of performing it, but only one best way; and that best way is soon recognized as the standard of technique with regard to the operation in question.

But have we a technique of missions? That we should have one needs no argument, and that in "at least some districts" we do, is probably true. But even in these it is a purely fortuitous possession; due more to local or individual initiative than to any broad intent upon the part of those in authority. And, as indicated heretofore, there are other districts where the subject has received little or no attention.

Because of the diversity of our mission effort, missionary technique will vary, necessarily, in different fields. Just as home methods differ from mission methods as a class, so each several mission field will develop its own "way of going about it." Chinese, Japanese, Igorots, Africans, Esquimaux, college-bred pioneers of the north and west, and the cultured inhabitants of tropical America: what diversities of approach and handling the mere naming of these groups suggests! It is impossible to discuss here the widely varying techniques of the different fields, or to do justice even to one of them. But by way of

illustration, let us consider briefly a single concrete case. There are certain basic principles which hold good in all phases of missionary effort, and these can be deduced from the example given.

II. *Location and Equipment*

It may be assumed that the true norm of missionary endeavor is the establishment and maintenance of a mission church: a congregation of "true worshippers," a local manifestation of Christ's Mystical Body. All other forms of effort, schools, hospitals, social service, and what-not, are tributary to that. Let us "to the heart of the problem," therefore, first of all. How shall the missionary proceed who is instructed by his bishop to open up a new mission station in, let us say, a Latin American town? And in answering this question, we shall touch inevitably upon the important problems of equipment, literature, and personnel.

The first step, naturally, after carefully surveying the field and selecting the point of attack, is to procure a suitable building in which to shelter the projected work. To build a church at this stage would be manifest folly, even though funds were available, as indeed they rarely are. The question of the most desir-

able location for a permanent structure is one that could hardly be determined at once. A rented building, therefore, is the wiser choice. But of what sort, and where?

Too often the success of a new venture is prejudiced from the start by wrong answers to these questions. There is sometimes a disposition to think that almost any sort of a shelter will serve the purpose, and on any sort of a street. "A shack on a side street is good enough for a beginning." The writer has seen many such, and it is his opinion that of all conceivable ways of opening a new mission, this is by all means the most expensive, the slowest, and the least sure of ultimate success. It is the most expensive, precisely because it *is* the slowest. In nine cases out of ten, the mission so started will not succeed at all until it is transferred bodily to a better location and a better building. Even then it may take years to live down the contempt inspired in the community by the unworthy beginning. In one case that might be named, twenty-five or thirty thousand dollars were poured into a mission started in the wrong way, in the wrong kind of a building, on the wrong street, before it was realized that there was no hope of success. Then the mission was closed; and it is safe to

say that in that particular city the Church has suffered a prejudice that will last a generation.

The only proper place to start a mission in a Latin American town is on one of the principal streets, as near the central plaza as possible. Unlike our American towns, the business center of a Spanish city is densely populated; many of the wealthiest families living in spacious apartments over places of business. Here, therefore, we must locate, if we would appeal to the community as a whole; and if possible, in a building dedicated to public or commercial use.

There is, in fact, a well known type of commercial building in Latin America which lends itself admirably to Church purposes. The interior of these buildings consists of a series of rooms extending backward from the street, and only partially separated from one another by broad arches, which leave but two or three feet of wall on either side. If used separately, they are divided from one another by temporary wooden partitions; so that it is an easy matter to throw them all into one long hall. The rear rooms look out upon the interior court or patio, and are well lighted from one side. With partitions removed, the effect is that of a long church nave, subdivided by a

succession of low springing arches. The arrangement is architecturally and ecclesiastically perfect.

Next comes the question of furniture, and this is hardly less important than the building itself. If it be remembered that the underlying theory of our enterprise is to interpret the Church, as we know and love it, to a community which knows nothing of it, and which will assuredly judge it by the pattern we show them, it will become evident that nothing unworthy should go into the furnishing of our new mission chapel. *No "packing box" altars, if you please!*

The chancel furniture may be inexpensive, may be built by a local carpenter, but it must be well designed and well executed. The altar, not less than six or seven feet in length, may well be painted white, since white altars are the rule in Latin America. By no means should the dark oak and walnut altars of some of our northern churches be copied here. And of course it will be properly furnished with cross, candlesticks, hangings, etc. The only prejudices to be encountered, in such matters, are those imported by Protestant missionaries. If the hall is narrow, as is likely to be the case, a single lecturn will serve for the lessons and for

preaching. Credence, litany desk, font, and organ will be included as a matter of course. But the altar must dominate the whole. In short, no pains should be spared to make this humble *salon* a perfect replica, in all essential details, of a typical Episcopal church. Money spent in beautifying it will be well invested. Kneeling benches, a neat sign and, if possible, a small bell of good tone, will complete the necessary equipment.

"Yes," some one will surely say, "but if there is no money for all this? What then?" And the one emphatic answer is: Then do not start until you have the money. It is suicide to start wrong. The required investment is not a large one, after all; but it is a *sine qua non* of the venture. We, as missionaries, have no moral right to misrepresent the Church to foreigners by the disreputable chapels we sometimes set up in their midst: ramshackle affairs, half furnished with cheap makeshifts of furniture, as ugly and repellent as the squalid streets on which we are satisfied to locate them. There is oftentimes a pardonable eagerness to expand the work, to establish the Church at strategic points, to push out into new communities. Very good; but let each new venture be properly organized and equipped. A few

stations, started and maintained as they should be, will get the Church on far more effectively than twice the number started wrong.

A word with regard to the permanent church building may be in order here, before passing on. Let it conform, as nearly as may be, to the architectural style of the country; assuming, of course, that a worthy style exists. It is an axiom of good architecture that a building should grow out of the soil, that it should reflect its environment. Therefore, however we may love the gothic, it will be a mistake to follow it in many of our mission fields. It will appear inevitably to the native born as something foreign, and to the trained architect, an offense. To encourage the development of native churches is our accepted policy of missions. Very well, then: let the mission church building be a symbol of this. In Latin America let us build in the Spanish style; in China, Japan, and other countries of advanced culture, the same principle holds. Our commission is to teach the Gospel, and not to promote racial tastes and idiosyncrasies.

Inasmuch as few missionary bishops or priests have technical knowledge of these things, it would not be amiss for the Department of Missions to have sketches prepared by

eminent architects, illustrating possible adaptations of native styles of architecture. And by all means, every missionary district should have a collection of working drawings of interior church furnishings.

III. *The Mission Staff*

The minimum personnel for opening a new mission will consist of one Spanish speaking priest, one woman worker, trained in Church activities of various sorts, and one organist. If an experienced native priest is not available, an American, with a native assistant capable of preaching, will be required. The American priest will preach also, but few men really acquire a foreign language sufficiently well to enable them to do *all* the preaching, and do it well. Broken Spanish is no more effective in a Latin country than broken English in our own. A little of it will be tolerated patiently enough; but to reach truly the hearts of a people accustomed to eloquence, and lovers of it, the message must come from the lips of one who speaks unhaltingly in his own tongue.

But a priest alone, whether native or foreign, cannot open successfully a new mission; for, as we shall see presently, much of the initial work has to do with young children, and

with girls and women. The men and boys will come too, but as a rule they are slower and more difficult to reach. A woman worker, therefore, is most needful; the more so because of social conventions peculiar to Latin America, which tend to restrict a clergyman's activities. Preferably she will be a young woman, capable of entering into the problems and diversions of the young people of the Church; or a woman who *started* young, and has grown up in the service.

As to her preparation, it should be mainly along the line of practical activities; for above all, she must be able to do things with her own hands, and of her own initiative. The preparation given in many of our women's training schools is inadequate in this respect. There is altogether too much abstract theory, and too little development of motor ability. A parish worker, whether at home or in the field, must not be deficient in her knowledge of Church doctrine, Church history, pedagogy, and the ever increasing complexities of "social service"; but no priest, parochial or missionary, has any particular use for the young woman who majors in theology or in the cold abstractions of modern philanthropy.

And not least in importance is the organist.

For how can we teach these strangers to know the Church and love her matchless liturgy, if the services are rendered without music? Or if we merely sing the hymns and read the canticles? If we deny them the uplifting strains of *Kyrie, Sanctus,* and *Magnificat?* It need not be elaborate, *must not be* in fact, but it will interpret faithfully that spirit of worship and devout mysticism which is so characteristic of our holy Mother Church.

The Salvation Army and the Episcopal Church are more dependent upon music, or what they please to call music, than any other two religious bodies in existence. Fancy the former, if you can, without its drums and tambourines! The Church may not be quite so badly off without its organs, but surely it is crippled in a most serious way. Her essential note is neither a dialectic nor susceptibility to crowd psychology; it is the spirit of worship, however baldly sometimes expressed. And worship, if it be not the Quaker sort, has need of melody. Music breeds devotion, and it also breeds enthusiasm and success. A singing Church has few problems to solve.

Would that all missionaries were musical! But as this cannot be, it remains for the Church to make special provision for musical talent

where needed. And this should not be left to the individual priest, nor even to the bishop. The Department of Missions itself should see to it that every mission under its charge is properly equipped with organ, musician, and music. At the present time there is no regular provision for any of these. It is all left to the individual priest to wrestle with as best he can. And no one knows, nor seemingly cares, whether he succeeds or not. Very often he does not. The writer well remembers one bitter year, when a whole season was lost—Advent to Trinity—because of the sheer impossibility of finding an organist in a community where organs were almost unknown; and other years as well, many of them, when the available talent was discouragingly inadequate.

The question of musical settings, and of Church hymns in foreign languages, constitutes another problem which challenges our attention; but that must be deferred until a later chapter. Suffice it for the present to reëmphasize the fact that a mission without adequate musical equipment is seriously handicapped, and cannot reasonably expect the best measure of success. It is as badly off as an army without artillery.

It is not to be inferred from the foregoing

discussion that the staff personnel suggested is the only one to be considered, nor even that it is the best conceivable. It is proposed rather from the standpoint of present practicability and availability. By no means should it be thought to preclude another solution of the problem, *viz.*, the enlistment of the Religious Orders. Happy, indeed, is the mission that secures a detail of sisters from one of our convents! At the present time the Orders are too few, and too weak numerically, for general dependence; but a sufficient number of such ventures have been made to justify belief in their efficiency in the missionary field.

The problem of maintaining married clergy in the field is a very serious one, on account of the expense involved, and the health and education of their families. Unmarried secular priests, upon the other hand, are apt to be transient, as are women workers. These are negative arguments, but positive ones are not lacking. Actual demonstrations have been made, both by English and American Orders, and their success may well encourage us to believe that the future of the Church's missionary enterprise lies in that direction; and perhaps the future of the Religious Orders themselves is as intimately bound up with the cause of missions. In any

case, it is as well to remember that the conversion of pagan Europe, and of the invading hordes which overran it from the north and east, was due exclusively to the splendid missionary zeal of the Monastic Orders.

IV. *Opening the Mission*

At last, *al fin,* our new mission is ready for work: housed, officered, and equipped. And now for the campaign! This, too, has been carefully thought out and planned, particularly the opening engagement. Every small detail and conceivable contingency has been cared for. For in this case we do not intend that the "children of light" shall be less wise than the "children of this generation."

The nature of the opening, and of the whole work, indeed, will depend largely upon the character of the community and the capabilities of the staff. It will not do to ignore either. But certain main principles will hold good in any case and under all circumstances. First, our object is to reach all classes and conditions of people, and not merely the very poor and ignorant, the very rich, or the very middle class. We want them *all,* for we are a Catholic Church and not a sect. Specialization may become desirable later on, but not until our work

is established. Secondly, we would reach them in order that we may incorporate them into Christ's Mystical Body, or restore them to it, if they have lost their faith, or have been sundered otherise from its unity. The Church has not sent us merely to "do good," but to make converts; and the mission that fails in that, fails in all. In other words, our campaign will be a broad one, particularly if it is our first work in the community; and it will be a definitely and emphatically religious one.

Nothing is more fatal than for a mission to gain the repute of being "just for the blacks," or "just for peons," or for any other class. Latins, in a certain sense, are more democratic than we of the north, and are not accustomed to segregations of this kind. A white man will kneel beside a black man without a thought, or eat with him in the same restaurant; but let either church or restaurant get the name of being for the blacks, in any special sense, or merely by association, and from that day no self respecting white man will darken its doors.

As for the definitely religious end, that ought to be obvious enough; but a great many missionaries, and a greater number of the supporters of missions do not appear to see it. If all the money spent for promoting secular edu-

cation and vague philanthropies in the mission field during the past fifty or a hundred years had been dedicated to preaching the Gospel and ministering the Sacraments, and all the splendid human material that has gone with it, we might have self supporting native churches today, *with their own schools and philanthropies,* instead of struggling and dependent missions. But we must not anticipate. Our present purpose is merely to make clear that in this particular case, at least, we are dealing with a mission whose "subject matter is Religion," spelled with a capital R. It may, or may not, maintain a social center, a dispensary, a parish school, or what not; but if so, the agency so employed will be at once subsidiary and contributory to the main work in hand. If it fails to contribute, or if its contribution is not proportioned to the expenditure of time and money, it will have to give way to something more efficient.

There are two distinct methods of opening a new work whether at home or abroad; but to designate them accurately and concisely is less easy than to describe them in detail. One is the so-called evangelistic method, which depends mainly upon preaching or public teaching, and the other is chiefly cultural, intensive,

devotional. It is the tragedy at once of mission effort and of all modern Christianity that they so often become separated and antagonistic. But this should not be. *In mission effort, especially, the two must be combined in order to achieve true success.* Even when combined, however, one or the other will dominate; and this is inevitable. The peculiar gifts or limitations of the mission staff will determine, in large measure, the working method, quite apart from natural sympathies and proclivities. If the priest, for instance, excels at preaching, and is master of the language, he will not fail to make the most of his gifts. Otherwise, he will depend upon the slower but no less sure method of intensive culture and the natural contagion of personal contacts.

V. *The Evangelistic Method*

The evangelistic type can be described in no better way than to rehearse a smoking-compartment conversation which took place many years ago between the writer and a chance traveling acquaintance, who described himself as the " Baptist General Missionary" for one of our northern states. As his denomination was already strongly intrenched in the state, I inquired with some curiosity as to his objec-

tive. He answered succinctly: "To plant a Baptist church in every community in the state where one does not already exist, but particularly in the new towns and city suburbs."

"And what is your method?" I asked.

"Having decided upon the point of attack, we rent a hall, or, if necessary, set up a tent, and advertise a series of revival services, lasting three weeks or more."

"And what the subject of your preaching?"

"The simple Gospel: the deadliness of sin, the duty of repentance, and the blessedness of salvation."

"But do you not preach also your distinctive denominational tenets?"

"Yes; but we do not emphasize them too much at first. The Gospel is the main thing. It is the Gospel that converts sinners, and it is the only thing that will. Once converted, the chances are they will stick by us."

"How do you transform this intensive campaign into a permanent work? For of course you cannot keep it up indefinitely."

"No indeed; but we have a method for that. As soon as the return of converts is sufficient to justify it, we announce that it is our purpose to establish a permanent congregation, and ask all our converts and well-wishers to work to that

end. This gives them something to do. A little later, when the enthusiasm develops to the right point, we produce artistically drawn plans for a substantial brick church. A committee is organized, and a systematic canvass is made of every business man in the community."

"But aren't you a bit too ambitious?" I objected. "As a new venture, with some natural uncertainty as to its future, would it not be easier and more prudent to begin with a frame building of simpler design?"

He smiled shrewdly, and shook his head. "By no means. You see it's this way. Your plain little frame chapel would appeal to no one. Our own people would not be enthused by it, and the business men would look upon it as a detriment to the town. But when we show them the plans of a handsome and substantially built brick church that will be a credit to the community, and point out the concrete commercial value of such a structure, they are ready enough to subscribe. They do it because they think it helps the town."

And he was right: right in his estimate of the dynamic power which inheres in the fundamental verities of the Christian Gospel, in his shrewd comprehension of the business man's psychology, and in the practical wisdom

with which the campaigns were handled. And if to all that, I could not help musing, were added the Church's contribution of sacramental power, devotional life, and apostolic order, what might not be the resultant impact upon the present day community!

To adapt the method described to our own uses will be simple enough. Instead of a revival, or a denatured imitation of one, we shall organize a preaching mission; and for this we shall find a well established technique. But the main objective will be the same, *viz.*, to convince men of sin, and call them to repentance. That is the foundation, and until thoroughly laid, there is little use in beginning the superstructure. First things must come first. Once firmly established, however, the Church's great advantage over Protestant sectarianism will become apparent; for we *have* a superstructure to erect. Above all, we have a vision to impart; a vision of the Church of God as the "Bride of Christ," adorned for his pleasure, and enriched with all manner of spiritual gifts. It is at once the Kingdom of God, and a great spiritual democracy in which all races and conditions of men find fellowship one with another. That which we hold forth to our con-

verts is no mere architect's dream of smug brick churches, but a great spiritual reality.

Yet even so, we shall not despise the brick and mortar. Oh no! for we have learned wisdom, be it remembered, with the children of this generation. And if our vision of the spiritual temple is true, moreover, it will seek to objectify itself in earthly forms, which are as worthy the divine original as human art and material resources can make them.

In other words, we shall build a church; not a plain little wooden thing whose only distinction is a painted cross and pointed windows, but an edifice true to our vision; a church of which the community will be justly proud, and to which the far-seeing merchant will think it worth while to contribute? *If the Baptists can do it, why not we?*

In Latin America, or any other foreign country, the procedure outlined will be subject to certain modifications, particularly in its ultimate phase. For it will be a successful mission indeed that wins contributions from the business community. In some places, success may even breed antagonism. At best, we shall find, in all probability, that our first converts are from the humbler classes, that the people as a whole have not been trained to support relig-

ion by voluntary gifts, and that the business elements are quite oblivious to the idea of community progress. Clearly, therefore, the Home Church will have to provide the new building, with such modest local coöperation as the missionary can secure from his little flock and from the community at large. Nor must there be any exhibition of timidity or vacillation when the moment comes for advance. We shall be guided, not by fears but by faith. Vigor and aggressiveness are important elements of success.

VI. *The Subject of Mission Preaching*

As regards the subject matter of mission preaching and teaching, a further word may not be amiss. It will be positive, not negative. Above all will it eschew as a pestilence the spirit of criticism and controversy. This warning is needful particularly in Latin America, where the temptation is strong to capitalize the failings of the Roman Catholic Church. Protestant missionaries, generally, base their propaganda upon wholesale condemnation of what they conceive to be "Romanism"; and in their iconoclastic fury, that which is truly Catholic and of the very essence of the Gospel suffers the same fate as that which is merely "Roman."

There is little discrimination. The most sacred things of Catholic belief and worship are crudely lumped together with the all too prevailing manifestations of native superstition, and subjected to the same bitter, ironic invective. "Converts" from the Roman Catholic Church are "rebaptized" like veritable pagans. And in some few cases, it is shameful to relate, our own native clergy have been permitted to indulge in a measure of the same license: thanks to spineless or tacitly approving bishops. But generally speaking, we have been free from it; and our work is looked upon with far less hostility.

As a natural result of this policy, Protestantism has earned the hatred and contempt of the great majority of the people of Latin America, and is commonly believed to be anti-Christian, if not actually atheistic. The ignorance and intolerance of the missionaries has been matched by that of their adversaries; and not infrequently they have been rewarded by well merited persecution.

There are several aspects involved in this important matter, which invite our consideration. In the first place, the attitude described is the height of bad policy, for it effectually closes the door to the most important elements

of the community. St. Paul would hardly have been guilty of such blundering. That it is unchristian is equally obvious. In the second place, it tends to check any inclination to progress or reform in the native Roman Catholic community itself, and strengthens the forces of reaction. It is a common boast of Protestant missionaries that their competition forces the Roman Church to reform. My own observation of religious movements in Latin America convinces me that this is not the case. It is true that competition of the sort mentioned may stimulate the Church authorities to considerable activity, and that certain native customs of the cruder sort may be modified through foreign criticism. But the net result is to consolidate and fortify the spirit of reaction, and to hold back the true cause of reform. It is hardly too much to say that the bitter war which Protestantism has waged upon the Roman Catholic Church in Latin America has delayed the ultimate redemption of those countries by a full century.

Better far is our own way, which is best embodied in the exhortation to "teach the truth in love." Where this policy has been followed, we have not failed to win the respect and friendship of the native community, and

not infrequently of the Roman Church authorities themselves. And the resultant advantage to our work has been very great. To the objection that the Protestant missions have made greater progress than our own, it is sufficient to point to the correspondingly greater support which they have received from home, and to our own mistakes of method and administration, as indicated in these pages. That we have not blundered in one direction is no evidence that we have not managed it in others.

Cases may arise, indeed, where condemnation of some local condition is imperative; but it should be done with caution and Christian charity, lest a greater evil result. Our Lord Himself warned us against untimely zeal in rooting out the tares before the time of harvest. For after all, the truth itself is the only effective remedy, and we shall best combat the error by constructive, never ceasing emphasis upon the truth. The true missionary is a builder, not a wrecker.

Speaking generally, our propaganda in Latin America is less likely to bring us into conflict with local prejudice or with the ecclesiastical authorities, for it is our policy to avoid proselyting. Our mission is rather to the great numbers of people who have become alienated

from the Roman Catholic Church, and have drifted into an attitude of agnosticism, or worse, and to those who have been neglected by their spiritual mother. Nor need we doubt the existence of these two classes. Many proofs might be adduced, but it will suffice to state, in passing, that nowhere in his ministry has the writer found so many unbaptized adults among confirmation candidates, and to quote the testimony of the Rt. Rev. William Jones, D.D., late Roman Catholic Bishop of Porto Rico. Speaking of the neglected country folk who constitute an overwhelming majority of the population, he said to me in tones which evinced his own distress because of the situation, "I have neither the men nor the money with which to minister to them."

Our methods, too, are different. We do not treat our converts as heathen by rebaptizing and reconfirming them. Our churches *look like,* and are in fact real churches, and not mere public halls. We have dignified altars, with the accustomed symbols of Christian faith and worship. The services are reverent, and our people devout. We come together to worship, and not merely to indulge in harangues and the boisterous singing of Gospel hymns. And greatest wonder of all, we actually use the

Apostles' Creed and the Our Father! The astonishment which this latter discovery makes is eloquent testimony to the impotence of Protestant propaganda, and of our own; for in spite of the more favorable position which we occupy, we are still looked upon as merely a less virulent, and somewhat more respectable form of Protestantism. But where our courage and resources are equal to a sung Eucharist, with ritual adjuncts, quite a different reaction is apparent, and it is not long before the erstwhile empty benches are inadequate to accommodate the worshippers. "For now we know that it is indeed a Catholic Church, and not a *'Culto';* a Catholic Church without the Pope, and without images." Just that, apparently, is what Latin America longs for. It is very common to hear educated people say, in response to an inquiry as to their religion: "Yes, I am a Catholic, but not Roman. I do not believe in the Pope."

The significance of this utterance is important, and the religious attitude which it represents is a distinct challenge to ourselves, who boast that we are the protagonists *par excellence* of precisely that conception of the Christian religion. It means that to the Latin American, Christianity and Catholicism are,

and must be, identical; but that certain things to which he has been trained in the name of Catholicism, are not Catholic at all, but merely Roman. What he aspires to is a truer Catholicism, unmixed with Roman abuses. As for Protestantism, he will have none of it.*

But we shall make a grave mistake if we think to stop short with the mere academic expression of this principle; if we merely teach the doctrine and do not realize its implications in discipline and worship. That sort of religious dilettanteism may do for the illogical Anglo-Saxon mind, but not for the Latin. In fact, our Latin neighbor is less interested in the intellectual aspects of his religion than in its practical working; less concerned about Catholic doctrine than about Catholic worship, for it is in this that he finds satisfaction for his spiritual needs. Unless, therefore, we are willing to clothe the Church's teaching in corresponding forms of devotion, it will prove to be as impotent as the baldest formulae of Protestantism.

* A manifesto issued in Mexico in 1926 by the all powerful Central Labor Organization states the growing feeling among Mexicans: "We see no other way which leads us to the solution of this serious religious problem. We do not wish, we ought not to remain without religion. Romanism is corrupt, exploits and divides us; Protestantism, too cold and dry, is not our path. Nothing more is left to us than Catholicism made independent of Rome."

(From a *Report on Mexicans in the U. S. A.*, by the Rev Thomas Burgess, D.D., Secretary of the Foreign Americans' Division.)

Catholic belief and Catholic worship must go hand in hand.

VII. *The Cultural Method*

Even when starting from the standpoint of the so-called Evangelistic method, therefore, we come eventually to that other aspect of religious effort, to which for lack of a comprehensive name we have applied the terms "intensive," "cultural," "devotional." For "evangelism," after all, is not the "Gospel." It is merely a process by which the Gospel is propagated, a method and not the thing itself. It is propaganda, and unless followed and accompanied by that which it advertises, its futility will be apparent.

Ability to "put over" a successful mission, or preach eloquently in foreign languages is an unquestioned asset; but let not the missionary despair whose gifts are along other lines. There is another way, and, upon the whole, a safer one; for the evangelistic method is beset by pitfalls into which the unwary may stumble. Let us go back, then, to the point where our mission chapel was made ready for use, equipped and officered for the opening campaign. Only in this case there is no one on the staff capable of conducting a "mission."

The first act, naturally, before entering the

thick of the combat, will be a pause for spiritual refreshment; for everything depends upon the *élan* of our forces. There will be a celebration of Holy Eucharist, followed by intercessions, and, if possible, by such spiritual conferences as the circumstances permit. This holds, whatever the method.

The initial activity will be a house to house canvass of the immediate vicinity. The mission priest himself will take the lead in this, accompanied by a native assistant or his mission worker. The objectives are two, *viz.*, to *make friends,* and to advertise the new enterprise. But *friend-making* is easily first, and this will determine in some measure the character of the interview. That our emphasis in this matter is correctly placed will be admitted by all who have done business of any sort successfully in Latin America. Friendship is the key to success. For they are by nature a friendly race, and are suspicious of any dealing which does not carry with it the note of personal relationship.

The first inquiry upon the religious line will be for the children. Will the parents send them to the *Misa,* the Sunday school, to the new clubs for boys and girls, or to the reading and game room that we have opened? And finally,

the parents themselves are cordially invited to assist at the *Misa* on Sunday morning. A neatly printed card of announcements is left behind, and, without fail, small religious picture cards in color for the children—one for each. And of course we shall leave a small packet of literature: the initial installment of a carefully graduated series. Packet number one will contain a simply worded, uncontroversial statement of the Church's teachings, a devotional tract with morning and evening prayers (including the *Credo* and *Padrenuestro*), and a paper bound copy of one of the Gospels. Opportunity will be offered later on for the purchase of Bibles, Prayer Books, and other devotional and informative literature.

The religious attitude or allegiance of the family will become obvious in course of the interview without any direct inquisition, and the visitor will guide himself accordingly. If it appears that they are already active in their religious duties, it should be explained at once that we do not seek to proselyte, that we are looking only for those who are indifferent. Let them continue faithful in their religion, and not fail to assist at the *Misa* every Sunday. And so the interview will terminate. No prospective converts here, but we have left friends who

will say a good word for us to others. Perhaps they will even encourage their free-thinking friends to attend the chapel.

Inquiry will be made, no doubt, as to what the Episcopal Church teaches; and this is the missionary's great opportunity for preaching the Gospel. Simply, *very simply* at first, the Church's doctrine will be explained; its *doctrine,* mind you, and not merely its peculiarities and differences. Let there be no mistake about that; the differences will come out naturally in course of the conversation. The chances are that our audience will suspect us of all sorts of weird heresies, so the fundamental things must be expounded first. That we use the Our Father and believe the Apostles' Creed will be genuine information, as will also the fact that we have altars, priests, sacraments, and, above all, the *Misa.* That our priests are permitted to marry, that we honor the saints without the exaggerated *cultus* paid them in the Roman Catholic Church, disbelieve in the infallibility of the Pope, and make sacramental confession permissive and not obligatory, will be in our favor, even among many who are devoutly attached to the Church of their childhood.

The importance of this private, individual

teaching cannot be over-estimated, and it should be prepared for quite as carefully as we prepare for public sermons. Controversy and criticism of other religious bodies will be avoided, and strict adherence to the straight line of truth will be observed under all circumstances. Certainly there will be no yielding to the prejudices of our hearers at that critical moment when they are almost persuaded. We shall find that together with glimmerings of the truth they have imbibed errors of one kind or another, and their natural revulsion from old abuses has led them, perhaps, too far in the other direction. Weakness here is fatal, and the missionary who cannot stand unflinchingly for the exact truth, had better resign.

A week devoted to intensive visiting should provide enough children for the organization of classes in religion on Sunday morning, and for a congregation at the *Misa*. Whether there will be any considerable return of adults at this stage is problematical, and depends upon factors which cannot be determined. The only thing certain is, that a very large number of the promises received during the week will prove illusory. Our hosts were so kindly dis-

posed towards us that they simply *could not* hurt us by refusing! Fulfilment is another matter. (It is well, at this point, to remember how common this sort of thing is at home.)

Winning the adults will be, at best, a slow process; but we must not be disconcerted at that, nor lose our faith. There is no greater heresy than the assertion sometimes made that "nothing can be done" with them, and that our "only hope is with the children." A gospel of that calibre is hardly worth the preaching. Obviously it is not the Gospel of Jesus Christ. Such statements are a confession of the puerility of the methods used, a virtual admission that they are not "up to" the adult standard. And a very great deal of mission effort is precisely of that type. Why? Chiefly because of under-equipment: poor buildings, badly located, disreputable furnishings, lack of intelligent literature to put into the hands of adult inquirers, failure to master the language of the country. All of these things tend to limit mission efforts to the very young and the very ignorant, and until they are corrected let no one say that the adults are beyond our reach. But in any case, the "little child shall lead them," and our methods will be shaped in no small measure by this fact.

VIII. *The Place of the Eucharist*

The Sunday program is a matter of first rate importance, for it is then, more than any other time, that we make formal presentation of our Church and Gospel to the new community. Its response will depend largely upon the faithfulness with which we present them. What then shall be the type of service? and what the service hours? Questions of Churchmanship will assert themselves here, and it is useless, no doubt, to dogmatize. But the results of at least one experience may not be altogether without interest, even to those whose natural bias would incline to a different solution. With this apology, therefore, the writer's own convictions are presented, with reasons annexed, and the assurance that the method described is one that works. It is no paper theory.

Let the type of service, and indeed the whole character of our work, be determined by the two balancing principles of right and practical expediency. Many things are right, but not all expedient, and *vice versa*. Some methods are successful at home, but fail miserably in the mission field. It will be obvious, then, that mere personal tastes and accustomed ways can have little part in shaping the program; much less, our prejudices, inherited or acquired.

Above all must we be on our guard against the temptation to be merely Anglican, Anglo-Saxon, or Protestant Episcopalian; or in other words, provincial, racial, or sectarian. The Gospel has to do with universals, and while it is right and natural that it should reflect in some measure the immediate environment, mere local coloring should not obscure its universal, Catholic character. Much less shall we impose our own provincial ways of thought and worship upon other races. On the contrary, wise expediency will suggest the adaptation of our message to the special needs and aptitudes of the people to whom it is addressed. We shall speak to them in their own language, and in terms of their own psychology. That was St. Paul's way.

We shall remember that Latin America is a Christian, not a pagan region, with venerable Christian traditions which command our respect. There are perversions, yes, and in some places superstition; but on the other hand, many of their religious customs are quite as good as ours, sometimes better; and being very much more to their liking, the wise missionary will be quick to give them place in his scheme of work. A typical example of this is the association of Christmas gift-giving with the com-

ing of the "Three Kings," instead of our altogether meaningless Santa Claus. It would be an iconoclast indeed, who sought to supplant this beautiful and very Christian legend with our own bad Christmas usage; yet not a few have attempted it.

The same principle holds good, and with far better right, in the case of the service of public worship. Worship among Latin races has always conformed to the sacramental type, with the Sacrament of the Altar, the Mass or Eucharist, dominating the entire system. And this, to be sure, is no mere Latin peculiarity, for as all students of history are aware, it is the historic, Christian way. Modern non-sacramental types of worship constitute the great exception. Sacramental worship, moreover, is well adapted to the Latin psychology, which is prëeminently imaginative, artistic, and emotional. It is their way to think in symbols, and not mere cold abstractions like the Anglo-Saxon. (Our own thinking, perhaps, would be the better, certainly the richer, and far less liable to erratic extremes, if its nakedness were clothed upon with forms which appeal more readily to the mind and heart.)

To be sure, there are perversions of popular teaching and official practice to be considered;

for sacramental worship in Latin America, like many other things both secular and religious, has fallen into evil ways. And some of these abuses have caused resentment among the people. But there has been no such deep feeling of revulsion as that which well nigh led our English forefathers to reject the Mass in fact as well as in name. To Latin Americans, the Mass, or *Misa,* as they call it, is still the most understandable and best beloved expression of Christian worship. Some things about it they would like reformed, particularly the language, which they do not understand, and the cruder expressions of popular doctrine; but as a liturgic and symbolic rite, it moves them with profound emotion. For they see in it, what it is in fact, a mystical representation of the world's redemption, and the efficient medium of their own salvation. As for the name *Misa,* there is no prejudice whatever, save where it has been imparted by Protestant missionaries.

If the foregoing estimate of the situation is correct, there will be no question as to the Sunday morning service. Every consideration of right and expediency demands that it shall be our Lord's *own* service, whether we call it "la Santa Cena," "la Comunión," "la Eucaristia," or "la Misa." If further argument is necessary,

let the honest doubter experiment with Morning Prayer as an alternative. Exceptions there may be, but the writer has yet to see a successful Morning Prayer congregation in Latin America, apart from the compulsory or semi-compulsory attendance of a school. It is difficult enough to secure a congregation for the evening service, and one is forced to conclude that neither Morning nor Evening Prayer is adapted to the devotional needs of our Latin converts.

La Santa Misa, then, will be our morning service, and it will be celebrated with becoming dignity and attention to ritual detail. Ritual, rightly understood, is no mere mimicry of ancient usages, but a visible interpretation of the service through significant movements, attitudes, and gestures. Its office is an extremely important one, particularly in the missionary congregation. Whether simple or elaborate, therefore, it will demand the closest and most reverent study.

And music is almost a *sine qua non.* Our aim should be to establish a sung Eucharist, or *Misa Cantada;* and that not merely for esthetic reasons, but because it is more truly democratic, if the music is congregational, and because of its greater devotional appeal. Music,

even more than ritual, serves to interpret the service. We must endeavor, therefore, to teach the whole congregation to sing the peoples' parts; the *congregation,* and not merely a choir. Save where there is a school to draw from, the missionary choir is more apt to be a nuisance than a help; particularly so if placed in the chancel. But in any case, no choir in the world can take the place of the congregation, when it comes to singing the Eucharist with devotional effect.

As already intimated, the children will respond to our invitation more readily than the adults, and we must see to it that the service is adapted to their needs. It will not be too long; it will be varied, and the sermon, in particular, will be brief, and rich in illustration. It is quite possible to preach within the range of the child intelligence without offending the adult mind.

That the children should be expected to "assist at the *Misa,*" not merely at a Children's Eucharist, but at that of the great congregation, may raise questions, and perhaps objections, in the minds of some. But there should be no hesitation here. To begin with, the hearty approval of the parents is assured; for while they may not know much about Sunday schools,

and may even doubt their value, they have no question about *"la Santa Misa."* To them it is a fundamental Christian duty, however negligent their own behavior, and no child is too young to share in the obligation. And the children love it too, in their restless, light-hearted way. They are not always entirely reverent, in accordance with our Anglo-Saxon code of grave and reverend demeanor; yet they are truly devout, and maintain a far better standard of behavior than the average congregation of English or American children. Even the very *wee* ones kneel unflinchingly with folded hands and solemn faces throughout the service, and show no disposition to escape.

It is one of the unique joys of mission service that we can start things "right," unhampered by bad tradition or local prejudices. And in nothing is this so abundantly realized as in shaping the spiritual or devotional life of the new convert. Our own inexcusable breach between Sunday school and Church service, that "no man's land" where so many of our young people are lost to the Church forever, has no counterpart in the mission field. For we teach them the art of worship from earliest childhood. We realize in fact the Church's teaching that the baptized child is verily and indeed a

member of Christ's Catholic Church, and a member therefore of the great congregation.

It should not be taken for granted, however, that the young people come to us ready trained in right behavior for the House of God, or that they are more reverent by nature than other children. There are parts of Latin America where reverence for sacred things is sadly under-developed; and of those who respond to our invitation it is safe to say that few will be familiar with religious services of any kind. We must teach them reverent behavior, therefore, at the very start, and it must be done in a very definite specific fashion. Just *telling* them to be good will not suffice. The most practical way is to organize them into small groups, and give them systematic exercises in reverential deportment. The first lesson will be the right way to enter and leave the church building. The priest will stand at the door as they come in one by one, and will see to it that they conform exactly to whatever code he may elect to teach them. This instruction will include a devout exclamation at entrance, private prayers at the beginning and end of service, and the framework of the service itself. A few exercises of this sort will make a surprising change in the children's behavior, and will initiate a

tradition of reverence to which all future converts will conform as a matter of course.

During the service itself, it is well to have an adult leader of the congregation, a species of "clerk," who will stand at the litany desk to give directions as to Prayer Book page and correct posture, and to keep order in case of any disturbance. These directions can be given in a low but audible voice without materially interrupting the service. Later on, to be sure, this feature should be dispensed with, but it is essential in the beginning.

IX. *The Church School*

Immediately after the *Misa,* and without other opening than a hymn and collect, the congregation will be organized into a school of religious instruction. In some places it may be as well to let this after-instruction definitely take the place of the sermon, which in that case will be omitted. Yet for a more developed congregation, the sermon is indispensable. But in any case, the program of the "Sunday school," *"Doctrina," "Escuela de Religión,"* or whatever we may call it, will be planned with due care, and all needful equipment supplied. The same forethought that was exercised in preparing the place of worship is needed here.

Let no one think for a moment that a successful Sunday school can be developed in the mission field without proper teaching material and equipment. To attempt it is sheer folly; and precisely of that the Church stands convicted today. For after more than a quarter of a century of mission effort in Latin America, our missionaries are still left to their own resources in regard to the paraphernalia of teaching. There is no systematic course of Church Sunday school instruction in the Spanish language. Individual missionaries, and in some cases individual districts, have published limited editions of various textbooks for primary children. But even these are so lacking in pedagogical merit, or are so ill adapted to the requirements of the field, that few of them can be used at all. As for the older children, say from Confirmation age upwards, there is nothing whatever generally available.* Considerable Sunday school material has been published in Spanish by the various Evangelical missions and by the American Tract Society; but these publications are so colored by the prejudices already alluded to, that few of them are permissible in a Church school.

*Mention is made on another page of a recently published edition of lessons for the Advent Quarter in the Jacobs series.

Is it any wonder that the work languishes, and missionaries become disheartened under so grave a handicap as this? To work without tools, make bricks without straw; to fight weaponless and without ammunition: of such are the hardships of the missionary's career, the only hardships that he considers worthy of mention. And is it really necessary? Does the Church at home will it to be so? Some one, obviously, should be responsible for the right equipment of the missionary who devotes himself to the Great Service. Someone *is* responsible. But who?

The best hour for the *Misa,* in the writer's opinion, is nine o'clock. This gives two full hours before eleven, which in many places is the hour for "breakfast." (The first meal of the day is merely coffee and bread.) Local differences of custom may vary this, but in any case, our own bad custom of deferring the time of public worship to the last hour of the morning will not be imitated. And of course there will be an earlier celebration for communions. Fasting communion is a well established tradition in Latin America, one of the good traditions which we shall endeavor to conserve.

Great care will be required to secure a right preparation for receiving the Blessed Sacra-

ment, and by no means should it be left to the individual initiative of newly confirmed children. Suitable manuals or leaflets, with a form of preparation, should be provided; and on Friday or Saturday evening those who expect to receive the Sunday following may be invited to meet in the chapel with the mission worker, or some other adult, for the purpose of making their preparation together. They will make it individually, to be sure, and in silence, but all at the same time. Only after the habit has become firmly grounded can they be depended upon to attend to this important duty without supervision.

X. *The Evening Service*

As for the Sunday evening service, the writer is unable to make any recommendation based upon successful experience. Like many of their northern co-religionists, our Latin converts tend strongly to the belief that one service a day fulfils the law; and where the emphasis is placed, as it ought to be, upon the superior claim of the morning Eucharist, this prejudices the claim of Evensong. Nor is there any tradition of an evening service of obligation in Latin countries to fortify it. Sunday evening is the social evening preëminently of the whole week.

It is then that the most important social functions are held, the best plays given in the theaters; and where these are lacking, there is the band concert in the plaza, with that universal, democratic delight of the Latin American, the *paseo* or promenade. The Protestant missions, to be sure, secure good evening congregations; but at the price of having no morning service at all; the entire morning hour being devoted to the Sunday school.

These are the conditions of the problem, but they should not be looked upon as insuperable; nor should we too readily yield to a social usage which invades the superior claim of the Lord's Day. The solution, no doubt, will involve some special type of service. That our traditional form of Evening Prayer, rendered in Anglican fashion, does not succeed, has been demonstrated to a certainty. The long and sometimes unintelligible lessons tend to bewilderment rather than edification, and nothing could be further removed from the genius of the Latin mind than the emotionless precision of our Anglican chant. It may be, however, that if rendered chorally and congregationally, as in the case of the Eucharist, cutting down the lessons to a few well chosen verses, and substituting plainsong for Anglicans, the service

would be more successful. Some elaboration of ritual will be in order, and the sermon will be short, concrete, and practical. The lack of musical settings has been the main obstacle, hitherto, both in case of Evensong and the Eucharist; but this will be overcome in time.

Another suggestion, made by no less authority than the Rt. Rev. Charles H. Brent, D.D., at the time of his retirement from the Philippines, is the use of the Rosary, modified in some measure, as we may suppose, to conform more nearly to our standards. Certain it is that litanies of all kinds are greatly beloved by Latin American worshippers, and as the Rosary is of this type, it might prove helpful.

Where an able preacher is available, a service of the mission type might be successful—for a while. It would be a mistake, however, to consider it a permanency; both because of the tendency of such services to deteriorate in dignity and reverence, and because they do not constitute a normal, healthy type of devotion. Yet one or two mission series a year, ably presented and rightly focussed, will be of great value. Temptations to sensationalism of all kinds should be avoided as a pestilence; for even a temporary, apparent success of this species leaves a long trail of evils in its wake.

No service of worship is truly successful unless, as just suggested of a particular type, it is rightly focussed. It must have a definite objective to which all parts of it contribute, and not be merely a conglomerate of miscellaneous, unrelated, religious exercises. This is why the Eucharist has held its place through the ages. It means something that is of supreme importance to the worshipper, and is, at the same time, pleasing to Almighty God. It means communion with God through Sacrifice. Just "getting a crowd" is of no significance apart from what we do for them; and if they come only because they have been baited by unworthy subterfuges, religion itself is the loser. Mere hymn singing, too, is worse than useless, unless the hymns are focussed. Congregational singing is of the greatest possible value, but let no one suppose that just "getting them to sing" spells devotional success. By "vain repetitions" our Lord meant meaningless repetitions, and the so-called "popular services," characterized chiefly by much hearty singing, are particularly liable to this condemnation. That they react harmfully upon the congregation is probable, through their tendency to wear out the hymns and to callous the devotional sensitiveness of the worshipper.

CHAPTER THREE

INSTITUTIONAL ACTIVITIES

I. *What Shall Come First?*

THE RIGHT ordering of the Sunday services is the central and most essential element in every missionary endeavor that is worthy the name; for whatever else the Christian Religion may imply, it is neither Christian nor a religion apart from the worship of Almighty God. Nor is the missionary effort worth the money and human effort expended upon it, which does not make that worship the dominant element of its program. That is evident. But to be fully Christian, truly Catholic, there must be works of mercy also, "good works" to prove and manifest our faith, our devotion. And in the mission field, where we struggle against odds to establish the Kingdom, it is both right and necessary that these endeavors should minister as well to the Church's own well-being.

Unless they do this, the new mission can hardly hope to become indigenous and self contained. But the obligation rests upon an even more vital principle than that of self preservation, for to "build up" the Body of Christ is in itself the greatest of all works of mercy, and a fundamental Christian duty. It is through the Church that the world is saved.

What, then, shall be the week-day schedule of our new mission (apart from services), the "good works" which contribute to this double end? A well meaning and most amiable missionary person, who was striving to establish an orphanage in a district which lacked many things more vital, confessed ruefully one day that he fancied some people thought he wanted to run an orphanage because it was rather easier than other missionary occupations. His suspicion, no doubt, was groundless, but all unconsciously he had put his finger on one of the most dangerous temptations of a missionary's career; nor of the missionary only, but of our whole mission organization, from National Council to the humblest worker in the field. Temptation? Shall we not say rather the sin? For it is a demonstrable fact that we have followed too often the *line of least resistance.* The easy thing done, and the easy way of doing

it, are the twin curses of all mission endeavor. Of course it is without conscious intent—let us hope!

So it is not wholly improbable that *some* orphanages are established for the reason suggested. Nor orphanages alone; there may be schools of the same species, and perhaps other phases of mission activity. Any work which concentrates upon the handling of very young children, without a corresponding effort to minister to the youth and adults of the community, or that so segregates itself in comfortable compounds that the workers are relieved of the disagreeable necessity of working *among* the people, exposes itself to suspicion at the very least.

II. *The Educational Program Examined*

In perhaps nine cases out of ten, the first week-day enterprise of a new mission is the opening of a primary school; and for this reason, the first woman helper appointed is a teacher, who devotes the whole or the larger part of her time to teaching. To train up a new generation in the Church's ways is the assigned objective; and a most worthy one it is, if . . . Alas! There are more "ifs" in the proposition than any new missionary would dream. It may

be red radicalism, or whatever else you please, to question this traditional, this almost sacrosanct policy of mission effort; but after a good many years of experimentation and observation, that is precisely what I propose to do. That schools may be, and often are, of the greatest possible utility, that in some cases they are an imperative necessity, is quite true; but that they are so essential a factor in the missionary enterprise as appears to be assumed, is open to question. And that a very large proportion of the so-called parochial mission schools, of *all* religious bodies are neither useful nor creditable to the supporting organizations, would be evident to any one who took the trouble to investigate them.

Let us consider first the "ifs" which condition the objective sought, and after that, the practical difficulties which account for so many inefficient schools. To "train up a new generation in the Church's ways" is, first of all, a very slow program, and by no means an easy one. At best, the rewarding harvest is years in the future, and "changes and chances," not a few, may intervene. Let us assume that our mission teacher can handle *efficiently* forty children of the first three grades, ranging from six to nine years of age. At least three-fourths of these will be in

the two lower grades, perhaps more. Our first objective, after baptizing them, if not already baptized, is to present them for Confirmation. Until this is accomplished, the Church's hold upon them will be tenuous indeed. But how many of the nine or ten in grade three will remain constant in school for the three or more intervening years? In not a few cases the parents will remove to other parts of the city, or to other towns. Some will be withdrawn for an infinite variety of reasons, others will prove intractable and will have to be dropped. Sickness, and perhaps death, will take their toll. And when all these "changes and chances" have had their turn, how many of the survivors will be disposed to make the great choice of a definitely religious life? How many actually will qualify for Confirmation?

When the indicated subtractions from the original nine or ten in grade three have been duly made, we shall know exactly the contribution to the Church's growth of that particular school, three or four years after its inauguration. The first cost, to be sure, will appear to be somewhat high, if we figure out in dollars and cents and human effort the *per capita* expense. It will be reduced when grades two and one report in successive years, for a

yearly return may now be expected. But on the other hand, the "changes and chances" have increased with the lengthening years, and a smaller proportion of the younger children will qualify ultimately for confirmation. For this reason it is probable that the school's original contribution, those left, that is to say, from the nine or ten, will represent its normal capacity as a producer of communicants. *It will hardly average more than five.* Continue the school for a hundred years, and the average will still be five. Double its capacity by renting or building more space, and the average for the school will be doubled, theoretically, but *not* the average per teacher nor the cost *per capita.*

The only way in which a better statistical return can be expected from a Church mission school is to put in the full eight grades. This will help somewhat, for it will keep those promoted from the lower grades from going to other schools, and so losing them to the Church, as often happens; and it will bring under the Church's influence older children, who do not have to wait to grow up to confirmation age.

A still higher percentage of confirmations can be expected from a Church boarding school, but the cost *per capita* is staggering.

Added to these inevitable limitations of the mission school is the further possibility of failure upon the part of the teacher in charge to make it definitely efficient as an agency of Church instruction. The majority of teachers in such schools are natives, and of these, a very large proportion are not qualified to teach either Bible or Church doctrine. In some parts of Latin America, notably in Porto Rico, the schedule salary of a native mission school teacher is very much less than the amount received by public school teachers of equivalent grade. Because of this, qualified teachers are not easily secured, and frequently it is necessary to employ those who are but slightly, if at all, instructed in the ways and teachings of the Church. Even when the school becomes more efficient pedagogically, and the staff is reinforced by American teachers, the danger remains. For even among these, experience shows, a lamentable proportion either are not qualified to teach *religion,* or have little interest in the religious objective. It is customary, too, and permissible under the canon, to employ teachers who are not members of the Church. In some cases this, no doubt, is necessary; but the provision is capable of abuse.

In view of all this, it is not difficult to ac-

count for the fact that many mission schools make no pretense of including religious instruction in the regular curriculum. Apart from a brief opening exercise, there is little or nothing in the day's program to suggest religion. In some cases there is an effort to dedicate one class period a week to Bible teaching, but even this is rarely considered an "examination subject." To be sure there are exceptions: schools which give religious teaching a paramount place in their programs, and so fulfil the Church's intent and justify the generosity of those who contribute to their maintenance. Such schools are of undoubted value to the work.

Quite apart from these considerations, the wisdom of our educational policy has been rudely challenged by recent political developments in the Orient and in Mexico. It is too early as yet to determine the ultimate significance of these events, but they are disquieting in the extreme. Nor, widely separated as they are, can we dismiss them as merely sporadic and unrelated manifestations. On the contrary, all observers agree that they proceed from the same root ideas, follow the same course of development, and achieve the same goal. And whatever other elements may enter into the movement, it is pretty generally conceded

that the mission schools have had much to do with it.

It is characterized, generally, by the following stages: First, the backward country adopts a comprehensive system of education. After a time the mission schools are subjected to governmental inspection. Then they are enjoined from making religious instruction compulsory, and presently all teaching of religion in primary schools is prohibited. The ultimate step is to exclude foreign teachers, and confiscate school properties. The program described has not developed equally in all the countries concerned, and in some of them the movement may stop short of its logical conclusion; but there is little doubt that, for a long time to come, Christian missions will have to deal with governmental monopolies of education.

And the fault is our own; for these countries have but applied, with sterner logic, the principles that we have taught them. The divorce of moral and religious training from the educational system is a distinctively American conception; and so also the dominant place given to purely intellectual culture. These ideas have been propagated widely by mission schools, modeled upon the American plan. As intimated above, many of the latter disregard the teach-

ing of religion altogether, or give it an inferior place in the curriculum. The whole aspect, too, of our mission endeavor too often suggests the greater claim of secular culture. We build great schools and hospitals and insignificant churches. We give the impression that the secret of Western progress is education, and that *salvation by education* is in some way the essence of Christianity—its ultimate teaching. The net result is that our own converts adopt the secularist viewpoint and the graduates of our splendid schools head the movement for their expropriation or suppression!

There is little doubt, in view of these developments, that the mission policies of the future will undergo radical revision. Educational work will not be abandoned, but it will receive a new direction, and its relation to other activities will be modified. But there is no occasion to fear the effect of these changes upon the missionary movement as a whole. It is hardly likely that the more radical restrictions will continue long in force; and as for the rest, if they but call us back to the missionary program of apostolic days, we may count them blessings in disguise.

The over-emphasis of secular education may be challenged, too, from the standpoint of

practical results. How true this is in the case of the primary grades, we have just seen; and there is reason to believe that secondary schools are even less productive. Certainly they are less religious in their tone.

A broad survey of mission progress in the West Indies for the past fifty or a hundred years indeed fully justifies our belief *that there is no substitute for direct religious effort.* It is precisely those religious bodies which have devoted the largest proportion of their resources to the maintenance of schools and other high cost philanthropies, that have made the least gain. Of the five major mission organizations, Methodist, Baptist, Presbyterian, Congregational, and that of the Episcopal Church, the three latter lay chief emphasis upon educational and medical work, but the first two have outdistanced them in the winning of converts.* At the present time these are turning their attention more to institutional work; not because they have suddenly discovered that we were wiser than they, but because they have reached a stage of development where in-

*The number of communicants credited to the district of Porto Rico for 1926 includes 2,751 from the Virgin Islands, and 1,156 credited to the Quebrada Limón mission of Bishop Ferrando. For purposes of statistical comparison, these should be deducted from the total number of communicants in the district.

stitutions are the natural outgrowth of their well-established churches.

The phenomenal growth of the Anglican Church in the English and Danish West Indies (the latter now American), contributes to the same conclusion. With an infinitesimal nucleus in the beginning, the Church has grown until it is the dominant religious factor. Great self-supporting parishes, great stone churches, and immense congregations, overwhelmingly black, are the general rule. Nowhere is this better exemplified than in the Virgin Islands, which now form a part of the Porto Rican district. It is a veritable triumph of modern missions. And it has been accomplished, not by devices of any kind, medical, educational, or social, but by direct and unremitting religious effort. Southern Brazil, the most successful of our Latin American missions, has demonstrated the same truth through its consistent emphasis upon the religious message.

The necessary inference from these facts, if we dare to face them, would appear to be that the value of school work in the mission field has been considerably over-estimated. The process of training up a new generation is so inevitably slow, so subject to fatalities of one kind or another, and, withal so expensive, that

it is well to think twice before making the venture. Added to these conditions is the very real difficulty or securing efficient teachers, whether native or American. Nor is it wise to draft into the service the devoted, and doubtless well-qualified woman worker, with whom, presumably our expedition is equipped. Teaching small children is, in itself, a sufficient task, and no woman can be expected to do the double work which such an arrangement implies. She cannot be efficient as a mission worker, after a day spent in the school room; nor is there time, after school hours, for the many duties required of her.

Yet for all this, there is a place for educational work in the mission field, a most important place. But generally speaking it is not in the newly opened field, unless a much larger staff is available than the one under consideration. Educational work, and this is true of all secular or semi-secular philanthropies, belongs to the superstructure of the missionary edifice, rather than to the foundation. Good works are the fruit, and not the roots, of our holy religion. Is it not a characteristic of modern Christianity that this relationship has become confused in our minds? At home and in the mission field we are trying to build a religious edifice

upon the basis of "service," rather than upon that "one foundation that has been laid, which is Jesus Christ." Or, to revert again to the figure of growth, we sow material things in the hope that we may reap spiritual things. Is it any wonder we are disappointed in the harvest?

As a matter of practical observation, I have seen many a school or hospital produced *by* the Church, but never yet, in the mission field or at home, have I seen either one produce a Church. If our fundamental aim, therefore, is to build a *Church,* a congregation of believers housed in a worthy edifice, we must have no illusions with regard to the method. There is no substitute for direct evangelistic effort, no alternative to preaching the gospel and ministering the Sacraments. By all means have a school, if equipment and support are available without detracting from the main religious effort, and if it can be made definitely efficient as an instrument of religious training. Otherwise it is worse than useless. In a later chapter we shall consider those special conditions which make school work imperative, and the problem of so organizing and conducting a mission school as to secure the maximum benefit.

III. *Community Center Work*

We go back, then, after this somewhat lengthy digression, to the question that was asked but not answered: What shall be the week-day occupation of our mission staff, apart from the all important visiting and the week-day services? For reasons given, school work at this stage is excluded. One argument for this decision, it will be remembered, was the fact that waiting for primary children to grow up to confirmation age involves both time and uncertainty. If we are definitely seeking converts, therefore, it would seem wiser and more logical to concentrate upon those who already have reached the age of moral and religious decision, and who are, at the same time, most susceptible to religious impressions. These, naturally, are the adolescents, the boys and girls of from twelve to eighteen years of age.

In deciding what to do for, or with, this interesting and important group, we shall bear in mind their natural aptitudes and inclinations, and also the dangers and temptations which beset them. The dominant characteristic of the adolescent is the development of a social consciousness, which leads him or her to seek some form of corporate association. Among boys,

this tendency produces the "gang." And unquestionably, the chief temptations of the adolescent period are involved in this natural craving for companionship.

Here, undoubtedly, is the most fertile field for our endeavors, and likewise the most needy. More than any other element of the community, the young people are standing at the cross-roads of life, and upon their choice of a road everything depends. The answer, therefore, to the question propounded is obvious. Some form of social activity for the young people of the community will prove to be at once the most useful and the most efficient agency that can be employed. Not the whole program of "Social Service," technically defined—let us beware of that—but that phase of it which has to do more particularly with the adolescent. And that phase *only* which works in most directly with our main religious program. For it must be kept strictly subordinate to that.

In the writer's own experience this has taken the form of what is called the "Young People's Christian Center," the "Y.P.C.C.," and we shall now proceed to a brief description of this type of social service. The most essential element in a Y.P.C.C. is a large room (or rooms), which serves as reading and

game room, and, if possible, another room for club meetings and entertainments. Convenient magazine racks and book shelves will be built by a local carpenter after approved designs, and also a long reading table in the center. In the game room, or, if but one is available, in another part of the reading room, small square tables will be provided for games. Attractive magazines, both local and general, will be subscribed for, and such table games purchased as are most popular among the young people of the community. One of the most useful items of literary equipment is an encyclopedia of generous proportions; for adolescence is the age, preëminently, of intelligent curiosity, and such a work is in great demand. Needless to say, the rooms will be cheerfully lighted, and every effort made to enhance their attractiveness. They will be located on a prominent street, and there will be a well-illuminated sign at the door. In some places it may be possible to add a playground, lighted with electric lights and equipped for basketball and volleyball. A domestic science unit, consisting of a kitchen, a small dining room, and facilities for sewing, will prove to be an invaluable contribution to the work among the girls. Finally, these rooms will be kept open every night, if possible,

under the personal charge of one of the members of the staff. Constant and efficient supervision is essential to success.

The handling together of both boys and girls will present a problem not always easy to solve. Ideally each group should have its own rooms, but as this is not always feasible, the best solution is to set apart different nights for the exclusive use of each. If a domestic science unit is included, with facilities for cooking and sewing, it will be found that the girls are satisfied with fewer nights and more afternoons; which will suit the boys quite well.

Another problem is that of the very young children who insist upon coming to the Center, sometimes alone, and sometimes under care of older brothers or sisters. To exclude them means, very often, to exclude the older ones as well; while to admit them without special provision for their entertainment is destructive at once to order and to games and magazines. If space permits, however, one end of the room, or a separate room, may be equipped with low tables and benches and a supply of simple games and picture books. The older girls may be trained to serve in turn as directors of this junior department.

Such, then, briefly described, is the *"Centro*

Cristiano de Jovenes," or "Young People's Christian Center." It is not, be it observed, an organization, a society, or a club, and great care must be exercised lest some such group secure the monopoly of it. The object of the Center is to serve the whole community; it is as comprehensive as the Church herself. The rooms are open to all young persons of sufficient age who will engage to observe the regulations. There are no dues nor fees for admission. It is, in other words, a place of resort, and not a corporate organization. Within its friendly shelter, the young people may form such clubs or social groups as they or their directors may see fit, but these may not control it, nor may they exclude others from its privileges.

The distinction noted is of prime importance. All Church and social workers recognize that the inherent weakness of the club, as a social agency, is its inevitable exclusiveness. Where the Church seeks all, the club tends more and more to minister to the few; and precisely upon this rock full many a social experiment has met shipwreck. By maintaining the comprehensiveness of the Center, however, the danger is obviated. Individual clubs may be as exclusive

then as they please, without injury to the work as a whole.

And clubs, guilds, and societies, of course there will be. No exhortation is needed upon that point. If those in charge do not take the lead in organizing them, the young people will form them of their own accord. But wisdom suggests that definite steps be taken to this end. In order not to multiply responsibilities, it is best to have one general organization for boys, and another for girls, with such subdivisions in each as may be necessary to accommodate the different ages. It is well, as a rule, to establish a branch of some national or international young people's organization, rather than to form a purely local group. Of such there are several which offer distinctive advantages. For boys, there is nothing better than the Knights of Sir Galahad, with emphasis upon its association with the Boy Scouts organization; and for girls, the Girls' Friendly Society fills every requirement.

That work of the type here described is needed in most Latin American communities will be apparent to anyone who is at all familiar with social conditions in these countries. The homes of the very poor are such that the children are driven to the streets for diversion, and

here, naturally, they are exposed to every evil influence. In this respect, every poor quarter in Latin America presents identically the same problems as our most congested tenement districts at home. And as the proportion of the very poor is vastly greater in these countries, the situation is proportionately graver.

And the case of the boys and young men of a higher economic class is little better. The family tie is a very close one, and respect for parents is a great deal more in evidence than among ourselves; but rare indeed are the homes which reflect the home atmosphere to which we are accustomed in this country. The one common room of the house, the *sala,* offers no facilities for entertainment other than conversation. Comfortable rockers there are in abundance, but the one small table, perhaps a foot or eighteen inches square, is guiltless of book, newspaper, or magazine. Naturally enough, the boys take to the street, which, indeed, is supposed to be the proper place for them; so that, at an unfortunately early age, they become versed in all that is calculated to thwart their moral development. It is little wonder, in view of this circumstance, that the moral attitude of the youth of Latin America should be what it is. It is the fault of their environ-

ment. Our own boys would do no better under similar conditions. In the careful bringing up of girls, we might learn valuable lessons from our neighbors of the south, but the "boy problem" is, for them, the great "insoluble."

The reaction of Social Center work on a Latin American community is favorable at once to the good name of the mission and to our religious program. Religion, apart from moral environment, cannot realize its ideals, and the Center offers to our young converts precisely the moral atmosphere which is so essential to their continued development, and which, it may be, they have never before enjoyed. Its wide-open comprehensiveness, moreover, brings a constant stream of new material to the Church's doors, and vastly multiplies her opportunities.

It will be found, too, that the better elements of the community are quickly appreciative of the advantages of such an institution in their midst. If wisely conducted, they will contribute to its support, and it will be possible to organize an advisory committee of representative business and professional men. Such a committee will prove to be of great service, and through its activities some of its members may be brought to a more definite interest in

the Church herself. It should not be entrusted, however, with the determination of questions of policy. These will be reserved to the mission priest, for his is the ultimate responsibility.

It should not be thought, however, that social work of this type is any less liable to secularization than schools and hospitals. Quite the contrary. Full many a Church settlement at home has fallen into that evil state, and the same will happen to the Y.P.C.C., if the mission priest is not vigilant. No supervision, however technically qualified, can take the place of his personal attention to the work. He must keep in touch with every development, and retain to himself the determination of all fundamental questions. Particularly to be avoided is the temptation to gloss over, or to obscure, the religious side of the work, in order to win popular support in the community. Support purchased at such a cost cannot be classed as an asset.

The Center, then, will be kept under effective control, lest its religious objective be lost in mere social activities. Its congenial atmosphere will afford unbounded opportunities for quiet, effective, religious effort. Religious literature will be displayed prominently, and many occasions will offer for personal talks and inter-

views upon vital subjects. A wise and sympathetic director will find himself the confidant and advisor of an ever widening circle of boys and young men; and the woman worker will discharge a similar office among the girls. Together, they will discharge the function of liason officers between the mission priest and the young people of the community.

The "Center" is by no means the only form of social activity that may engage the mission worker at home or in the foreign field. New and tempting vistas will present themselves from time to time, and the urge of service, which is a very Christianly thing indeed, will suggest full many an adventure. But "caution" is the word of wise counsel. No mere impulse, however Christianly, may command us. We must think it out to the finish, and satisfy not merely the demand of *"cui bono,"* but, *To what end,* as well. For after all, there is but one great objective that justifies the enterprise of Christian missions, and that is holy religion, the salvation of God's children through incorporation into the mystical Body of Christ. Any form of service that does not minister obviously to that end, that contributes to it too meagerly, or that monopolizes too much

of our time and resources, will prove to be a snare and a delusion.

IV. *Certain Basic Principles*

The choice of Community Center work as the initial week-day venture of our new mission was determined, it will be remembered, by certain practical and strategic considerations. It is an activity which reaches that element of the community which is most impressionable, most in need of guidance, and from which, for these very reasons, the quickest and surest results may be expected. It has an intimate bearing, moreover, upon the religious objective, and is a type of work that can be handled with the minimum staff usually assigned to a mission.

But there are other needs to which the Church may, and ought to, minister. Eminent among these are the demands of health and education. Having cared for the spiritual needs of our converts, and provided them with that moral environment without which their souls' development would be imperiled, it is fitting that we should do something for the betterment of mind and body. For without sound mind and sound body the soul cannot realize its maximum possibilities.

But which of these shall come first? That is

a hard question, and the answer will not be the same in all localities. In places where the health problem is not critical, the school may well take precedence. But in countries where disease is rampant, and health authorities unable to cope with the situation, every human instinct and Christian precedent will demand that something be done first for the sick and afflicted. That was our Lord's way. He had compassion upon them; and so must we, if we would carry on His work.

But whichever it be, the ministry of health or the training of the mind, two primary considerations must be remembered. First of all, we must count the cost, and be satisfied that the venture can be carried through creditably and efficiently. That, it will be remembered, was a prerequisite to opening the mission itself. We cannot afford to do anything badly. Unless the school, hospital, or dispensary is measureably more efficient than anything which the community itself provides— or *as* efficient, in the more advanced countries—it should not be attempted. Reference has already been made to the poorly equipped, poorly manned, and poorly administered "mission schools" which bring discredit upon the cause of Christian missions in so many localities. Their existence

is due partly to a failure to count the cost of the undertaking in advance, and partly to low ideals of missions' service.

The second consideration to be borne in mind is the probable continuance of the need in question. The Church's primary mission is spiritual, and, historically speaking, she has turned aside to teach and heal only because there was no one else to do it. But the world is rapidly outgrowing that condition. In our own country, and in many others, the Church is no longer mainly responsible for the secular education of the youth. That function is discharged, more or less efficiently, by the state. Such schools as our own Church still maintains are, for the most part, designed to meet special needs and conditions. So also hospital work, which at one time pertained exclusively to the Church, has been taken over largely by the state and community. The whole trend in health and education is in this direction, and if the Church is wise, she will avoid the ruinous competition involved in endeavoring to retain her hold upon these provinces: ruinous, because of the superior financial resources of the public institution. She will not withdraw from the field all at once, for the state is not yet in a position to occupy it completely; nor, indeed, altogether,

for special needs and conditions will always exist. But in planning for the future, she will bear these facts in mind.

Instead of duplicating the public institution, where it is reasonably efficient, the Church will find ways of working with it, of tempering its inevitable secularism with religious influences. This policy is already being followed in the case of many state universities, where our Church has established student pastorates and Church hostels, and is providing for the erection of dignified churches where they do not already exist. In several states, also, experiments are being made for the provision of religious training in connection with the public schools. Sooner or later a *modus vivendi* will be established between Church and State with regard to this and kindred problems.

It is important, then, to bear this tendency in mind when projecting a permanent institution of any kind for the mission field. Granted the present need, we must consider likewise the possibilities of the future. This is doubly important in the department of education, for in all but the most backward countries it is only a question of time when government schools will cover the entire field. Unless, therefore, we propose to compete with the state by instituting

a comprehensive system of parochial schools, our educational efforts should be looked upon either as a temporary provision for a temporary need, or supplementary to the state system along special lines. For the time will surely come when the state system will overtake us, and our best endeavors will be dwarfed by its superior resources. This already is the case in Porto Rico, where the public schools have reached a development which places them on a par with schools of like grade in the States. Other Latin American countries are following in the same course, though it will be some time before they reach an equal stage of advancement. Japan and China cherish a like ambition, and have done much to reform and modernize their educational institutions.

Expensive establishments, then, should not be undertaken without due regard for the actual need, and for the future. By no means should the example of a certain district be followed, which projected a normal training school to provide teachers for three small elementary schools, notwithstanding the fact that a government normal school offered vastly superior facilities at half the cost per pupil. It would have been wiser in this case to have

established a Church hostel in connection with the government school.

In hospital work the danger of state competition is less serious, for the reason that public hospitals, even in our own country, rarely equal the religious institutions in the quality of their service. However technically efficient, they lack the sympathetic touch which means so much to those who are afflicted. There is, indeed, no other field of activity which offers so unique an opportunity for Christ-like service as ministering to the sick; and the hospital which realizes the true ideal need have no fear of competition. It possesses something which money cannot buy, and which learning and technical skill cannot achieve. There will always be room for *this* sort of a Church hospital. But it is an ideal singularly hard to realize, and not *every* hospital that bears the Church's name succeeds in maintaining it.

V. *The Dispensary*

It is probable that in all foreign missionary fields the need for medical work is more urgent than that for any other form of philanthropic activity. Whether we consider the more advanced nations of Latin America, the intermediate cultures of Japan and China, or the

wholly untutored races of the African continent, we find everywhere an appalling measure of suffering and disease, unmitigated by the beneficent ministrations of medical science. It is true that great advances have been made in the different countries of Latin America, and that still better things may be hoped for in the future. But even in Porto Rico, where the advance has been greatest, conditions are still such as to demand whatever help the Church is able to give. In spite of the well-equipped, modern hospitals that have come into being since the American occupation, the majority of the population, the tillers of the soil, are without adequate medical service. They are, for the most part, very poor, and physicians resident in the towns are loath to respond to their calls for help. In many cases they can pay nothing, or at most, but very little; and owing to the scarcity of roads, their poor huts are difficult of access. Any one who is familiar with the hazardous mountain trails of the island will appreciate their situation.

Let us assume, then, that our mission has reached the stage where it is possible to respond to the call for medical work. This does not mean, of necessity, the immediate building of a hospital, for before the hospital should

come the Dispensary and the visiting nurse. This order is important for various reasons. It requires less money to start, and fewer additions to the personnel of the mission; which means, in turn, that the work can be inaugurated much earlier in the campaign. Dispensary work and visiting nursing, moreover, reach a far wider circle than the hospital and a needier type of patient. And finally, it is the best possible preparation for full fledged institutional work. It educates the community to a realization of its needs, reveals the possibilities of relief which are offered by medical science, and creates in advance a large and friendly clientele, without which no hospital can hope to prosper.

Full many a hospital failure may be ascribed to the neglect of this preliminary foundation work. For it is a mistake to think that the heart of a native community can be won by what is apt to appear to it a mere prodigal, and somewhat ostentatious outpouring of foreign riches, albeit in the name of charity. It smacks of the manner of the *noveau riche,* which is precisely the category to which we are assigned by most Latin Americans. Gift giving, at best, is a difficult art, and to give to a stranger, without offense, requires no mean

measure of diplomacy. But personal service; ah! that is another matter. The quiet, efficient ministrations of the visiting nurse, who goes in and out among the homes of the poor, and the timely, ever ready, yet never pretentious service of the Dispensary physician are a revelation to the community of something more than mere superiority of wealth or attainments. The medical work that is built upon such a foundation is assured of success, and when the time comes for the many-winged hospital of our dreams, it will find waiting for it a rich endowment of good will that is easily convertible in terms of self-support.

Let us start, then, with a Dispensary and a visiting nurse: two rooms centrally located, and equipped for the work, and a consecrated *missionary* nurse. Qualifications are implied by this, it will be understood, which the Training School diploma is not likely to cover. In some parts of Latin America it will be found that many of the best native doctors are willing to donate a part of their time to Dispensary work. In other places, some financial arrangement may be required. The right way, however, is for the Dispensary to have its own medical missionary, who will give his entire time to developing the work.

It would be an impertinence for one who has had no training in medicine to speak of the technique of this type of work, nor is it necessary. All that will be well understood by those in charge. It is true, indeed, that the methods learned in northern schools will require some measure of adaptation when confronted by tropical conditions; but if the novice is ready to learn, there will be no lack of those qualified by experience to advise and guide.

As regards general policy, there is one point which needs emphasis. Do not pauperize the Dispensary patients. It sounds well to talk of a "free Dispensary," and to those who have nothing it should be free. But if a nominal fee is asked of all who are able to pay, the scope and usefulness of the work will be vastly enlarged. For after all, the number of true indigents is relatively smaller than the number of needy but self-sustaining poor. Proud in their poverty, these will refuse an outright charity.

Dispensary fees are worthy of consideration, too, from the standpoint of finance; for however small in the individual case, their sum total may reach a surprising figure. From the report of the Presbyterian Hospital of San Juan in 1917, it appears that 32,284 Dispen-

sary patients were treated during the year at an average charge of $0.27½, and that the gross receipts from this source were $8,889.02. Due to the increased cost of medicines after the war, the average fee rose to $0.438 in 1920, when the income from 36,746 patients was reported as $16,177.30. The latter charge may seem rather high at first sight, but it is accounted for in part by the fact that the excellence of the Dispensary service attracted a large number of patients who were comparatively well to do, including many Americans; and the charge for these was $1.00 per visit. The patronage of this class, of course, quite frees the work from the odium of charity; yet a charity, in the highest and best sense of the word, it undoubtedly is, and a blessing of untold benefit to the whole community.

VI. *The Mission Hospital*

While it is true that Dispensary work and visiting nursing, or either of them, may be carried on alone, the need for a full fledged hospital will soon become apparent. Cases will develop every day which call for hospital treatment, and the demand for such an institution tends more and more to become irresistible. Now the founding of a hospital calls for a very

large investment of funds, and should not be undertaken without serious consideration. It is by all means the most expensive form of philanthropic work, and the most difficult to administer. Some measure of local help may be expected, particularly if the work of the Dispensary and visiting nurse have been of a high order; but even so, the brunt of the burden, both as regards building and maintenance, will fall upon the Church at home. It is such an enterprise as calls, naturally, for special gifts and legacies. Nor can every town in the district expect to have one!

Assuming, however, that funds are available, and that the foundation work of the mission has advanced to a stage that will bear so weighty a superstructure, let us consider some of the main essentials of hospital success in the mission field. As for building plans and equipment, those only who are qualified may speak. It is a technical matter, and nothing should be done without the best technical advice. That the Department of Missions should exercise supervision here is obvious, for expert knowledge of such matters is rarely available in missionary districts. Missionary bishops are not apt to know anything about it, and not all physicians, even, have perfected

themselves in the art of hospital planning! Too many of our mission hospitals are monuments to an inexcusable lack of foresight in this important matter, and with results that might be expected. The work is handicapped over a long series of years, large sums of money are expended needlessly, and, sooner or later, still larger amounts are called for to remedy the defects of structure or design. By all means, then, let the Department of Missions see to it that every new project is approved by competent architectural authority.

In planning a hospital for the mission field, due provision will be made for the type of work that is to be done. Above all, there will be ample facilities for charitable work. Every such institution will earn a considerable proportion of its operating expense through the care of pay patients, but we must beware lest the desire to become self-supporting interfere with what is, after all, the main purpose in view, *viz.*, to minister to those who are in the greatest need. The demand upon a hospital, in this respect, is very much greater than upon a Dispensary, for the service rendered is, in most cases, out of all proportion to the poorer patients' ability to pay. The actual cost of a bed per day may be more than the wage-earner

gains for the support of his entire family. Yet of the three classes of service offered, full pay, part-pay, and service that is altogether free, the two latter should be looked upon as most nearly fulfilling the mission hospital ideal. Special attention will be given, therefore, to designing the various wards, both from the standpoint of efficiency and of the patients' comfort. They will be made as attractive as possible, with some provision for the isolation of patients who desire privacy. And at the end of every ward there will be an altar built into the wall, or otherwise disposed, so that they who stand in greatest need may not be deprived of the most potent of all remedies.

That every well regulated mission hospital will operate a Dispensary is assumed as a matter of course. Normally, it will precede the hospital, as already noted, and should continue to be regarded as one of the most important phases of its work. That it need not be a financial liability has been demonstrated in a concrete case. Rightly managed, it will contribute largely to the hospital's success, both on the score of income and as a feeder for the hospital beds. For, as we have seen, not all Dispensary patients are objects of charity by any means. Many of them are quite capable of

paying their own way, and, when occasion comes, will not hesitate to engage private rooms for themselves or for members of their families. From every standpoint, then, whether of finance or charity, the Dispensary must be reckoned as a *sine qua non* of the mission hospital. Any tendency to neglect it should call for immediate investigation.

Another important factor is the Nurses' Training School. Every hospital indeed has such an adjunct, but in the mission field it is even more important than at home. This is due partly to the dearth of nurses in mission countries, and partly to the fact that a mission hospital nurse requires definite religious training. She is, or ought to be, every whit a missionary; for it is only through her mediation that the chaplain may discover the religious needs and cravings of many a hungry soul. A nurse who is concerned for the spiritual as well as the bodily health of her patients, may be of the greatest possible service both to them and to her Church. But how shall such nurses be found? Obviously, they must be trained in the hospital.

Or, from another standpoint, the nursing body itself—graduates, pupils nurses, and probationers—constitutes a fertile field of mission-

ary endeavor. Given the right leadership and the right pastoral care, most of those who enter training may be won for Christ and His Church. It is natural that this should be, and if the result is not forthcoming it is manifest that there is something wrong. Because of their unique opportunity for coming into confidential relations with great numbers of people, converts of this type are doubly valuable.

It will be clear, then, that the work of training the Church's nurses is a great responsibility, and calls for women of the highest type. Technical ability, to be sure, is a prerequisite; but over and above that are spiritual qualifications which may not be overlooked. A cynical, indifferent, or irreligious superintendent of the Training School will turn out a class of nurses after her own image: nurses who unconsciously misrepresent the Church at every bedside and in every home to which they are admitted.

Every mission hospital will have its chapel, the center and focal point of religious activities, the dynamo of its devotional and spiritual life. It will not be merely the "room left over," or that cannot very well be used for other purposes, but an integral and purposed part of the architect's design. It will be so prominent that no one need have any doubt as to the real

nature of the institution. It will be so placed, and of such capacity, as to enable it to minister effectively to convalescents and visitors as well as to the hospital staff. All that art and devotion can do to equip and beautify it will be at its command.

The religious ministrations will be under the direction of the chaplain, and all members of the staff, from director down to youngest probationer, will recognize the duty and privilege of chapel attendance. Under no circumstances will that duty be limited to pupil nurses and probationers! And finally, the chapel will remain open day and night, as an ever-ready sanctuary for the bereaved, the afflicted, and distressed.

There is just one limitation to the chapel activities that may be mentioned, and that is with regard to its relation to the parish church. Care must be exercised lest it become a substitute, lest the religious life of the nurses be so identified with the institution that they think of it as a purely institutional affair, and as having little or nothing to do with the Church. In such case, their religious interest is very apt to terminate with graduation, and they will leave the hospital without having acquired the all essential virtue of Church loyalty. Regular

attendance at the parish church is the best corrective of this tendency.

Hospital administration is perhaps the most difficult of all mission problems. To begin with, the hospital is a decidedly complex institution, and calls for a skilled administrator, whether at home or abroad. In a foreign and backward country, moreover, it is doubly difficult to "carry on" in American fashion. To do any given task requires twice as much energy as at home. Everything is different: the people, the language, the customs, the point of view; and consequently everything is done differently. Goods purchased in the shops will not be delivered; if the plumbing goes wrong, you must take a stroll through the plaza in search of a suspicious looking gentleman with a pipe-wrench projecting from a posterior pocket, instead of telephoning to a plumbing shop; two men will be engaged for the difficult operation of nailing up a board, and if it must be sawed asunder, they will manage it very neatly indeed—with the saw upside down! No two countries are alike in their idiosyncracies of method, but pretty nearly all of them will agree in doing things differently from the way you did them at home; and sad indeed is the lot of the missionary whose inadequate grasp

of the language will not permit him to explain, or to give vent to his injured feelings!

But even more difficult is it, from the Church's standpoint, to find a true missionary director, one to whom health of soul is at least comparable with sanitation. Unfortunately the two interests do not always go together, and just because the administrative problem is fraught with so many difficulties the ecclesiastical authorities are sometimes tempted to be content with any one who will "make the thing go," regardless of religious considerations. That is why Church hospitals in the mission field are sometimes to be classified as liabilities rather than assets.

The ideal administrator, no doubt, is the priest-physician in whom the two interests are harmoniously balanced. But these are rare, and in most cases some other solution must be sought. Medical direction, of course, is vested in the hospital physician, and in some cases the internal administration as well; but more generally the latter is assigned to a "superintendent," who may or may not be subordinate to the medical director. She is, of course, a graduate nurse of experience, and has general supervision over all departments.

That ultimate authority should rest with the

medical director will no doubt be admitted by all who are qualified to speak; yet this is by no means always the case. It sometimes happens that the nurse-superintendent is both independent and supreme. Where this situation exists, the berth of medical director is not apt to be a sinecure, and it gives rise in actual practice to still further problems. A physician of experience is not likely to accept, or to continue long, in such a position, and it generally means a new medical director ever so often. This in turn reacts to the advantage of the superintendent, strengthening her position, and clothing her, eventually, with a halo of indispensability. But the whole system is wrong from the foundation up, and should not be tolerated. Make the office of medical-director what it ought to be, and there will be no difficulty in finding the right man to fill it.

The maintenance of the medical director is likewise a problem which presents possibilities of wrong solution. It is not infrequently the practice to pay him a stated minimum salary, with the privilege of adding to it what he can earn from private practice outside of the hospital. A worse arrangement than this could hardly be devised. It means that the hospital physician comes into open competition with the physicians

of the community, with those, in other words, who should be counted on to send their best paying patients to the hospital for treatment. Will they send them under such circumstances? They will not, if it is within their power to avoid it. On the contrary, there will develop among them an undercurrent of antagonism that may spread throughout the community, with disastrous effect upon the finances of the institution. A variation of this mistake is to appoint a local physician to the medical-directorship. This likewise puts the hospital in a false position, and creates enmity among those who should be its best friends.

The only way to avoid these difficulties is to pay the director a proper salary, and then limit his activities, save in special cases and in work among the poor, to the four walls of the hospital. If he is a true missionary, this will leave him all and more than he can do, particularly if the Dispensary work is developed along right lines. This policy will allay the otherwise inevitable antagonism of the medical fraternity, and will assure their hearty coöperation.

A specific danger, from which some of our mission hospitals have suffered, has to do with the "Advisory Board," locally organized, and composed, very often, of a majority of non-

Churchmen. Such voluntary committees may be of great usefulness, if kept within bounds; but they tend almost inevitably to infringe upon the control of the institution itself, and are resentful if questions of fundamental policy are not left to their decision. Their interest, naturally, is wholly secular, and is not always philanthropic in the highest sense. Because of the intensity of political partisanship in some countries, particularly in Latin America, its membership is apt to be limited to some one political group, with the result that the opposing groups look upon the institution with no favoring eye. There is one case on record where such a board, entrusted by a kindly bishop with too much power, sought to wrest the hospital itself from the Church's control. Of course they did not succeed, but the hospital was virtually wrecked in the contest, was obliged to close its doors, and was many a long lean year in recovering its prestige.

It is difficult under all circumstances to maintain the tone and character of a Church hospital, where its administrators are dedicated chiefly to the technical interests of their profession. The drift towards secularization is a constant factor. Would that the Church were more richly endowed with nursing sisterhoods

to take over this important phase of her missionary endeavor! Here, if anywhere, is the opportunity for the religious orders to demonstrate their inherent worth, and to develop a field of service in which their own ideals and the ideals of the Church find equal realization. Here, too, is the opportunity of the Department of Missions to make permanent provision for the administration of its most important philanthropic work. Granted, upon the part of the department, a policy *favorable* to such development, it need hardly be doubted that the religious orders would respond to the call.

The present system, in any case, if system it can be called, is highly unsatisfactory, and is fraught with the gravest perils for the future. Just as so many of the great educational foundations of our own country have lost all semblance of their primitive religious character, so our Church hospitals may some day succumb to the inevitable secularism of the lay-administered institution. What has been, can be, regardless of theoretical considerations.

VII. *Educational Work*

Adequate treatment of the subject of education in the mission field is by no means an easy task. The educational field itself is so broad,

and the needs and conditions of the different countries so varied, that an independent volume would be required for the discussion. We can touch only upon certain special phases of the subject, therefore, and must leave to the future, and to the specialist, that fuller and more systematic review which the topic rightly requires.

We have already discussed the mission school as a building-up agency, and have noted its limitations. At its best, it is less efficient and more costly than other methods that are available. The true function of education is cultural, and the function of the mission school is not to win converts but to train those who have been won. The mere broadcasting of secular knowledge is of no particular value to the Church's cause. Let our school work, then, stand squarely upon the right basis, and let us recognize from the start that it has to do with the superstructure of the edifice, and not with the foundation. Not the school first, and then the Church; but first the Church, and then the school.

The first questions to be asked when a venture in the field of secular education is contemplated are, first, is there an imperative need for schools in the field under consideration?

and, secondly, is that need due to temporary conditions, or does it bid fair to continue indefinitely? In some mission fields there are no schools other than those offered by missionary organizations. In such cases it is the obvious duty of the Church to undertake educational work. In others, government schools have been inaugurated, but either the supply has not caught up with the demand, or the standard of efficiency is low. Here, again, there is a call for intervention; but in this case there is need for caution. The situation indicates a transient, rather than a permanent condition. It may or may not be worth the Church's while to establish its own schools; but whatever the provision offered, its temporary character will be recognized from the start. Sooner or later the government schools will overtake us and drive us from the field.

A problem of especial difficulty arises where the Church is endeavoring to supplement a governmental system that is doubtful in theory as well as deficient in operation. Shall the Church school conform to the accepted system, regardless of its faults? The answer is not so easy as might appear, for, unless we are prepared to offer all grades, from lowest to highest, our pupils will be at a serious disad-

vantage when they come to enter, let us say, the government high school. For this reason, most parents and pupils show a decided preference for the government schools, and, not infrequently, use the mission school merely as a temporary expedient. The moment a vacancy occurs in the public school across the way the mission school loses a pupil! Even when the two schools are identical, the same tendency holds, to a certain extent, for in most countries the qualifications for public school and government positions are based upon graduation from the official schools.

The net result of all this is to introduce an element of uncertainty into the school life of our children, which cannot but be detrimental both to them and to the school. Most particularly does it expose the weakness of the "piecemeal system" of mission school work so much in vogue, which limits itself to the teaching of the lower grades only. In rural districts, or wherever the public school system is undeveloped, such schools may serve a useful purpose; but it is hopeless to expect them to compete with the fully graded schools of the towns. This is a serious matter, for a very large proportion of our mission schools are of this sort. And these small parochial schools, more-

over, are, for the most part, as deficient in equipment and personnel as they are in grading.

It is obvious that the whole subject is in need of dispassionate, scientific study. The Church cannot afford, financially, nor from the standpoint of her prestige, to be represented by so inferior a type of institution. The cost of maintenance, considered in the aggregate, is very large; and the impression which they make upon the more intelligent elements of the community is unfortunate in the extreme. Unless we are prepared to compete with the native schools upon an equal basis, it is better for us to engage in some other form of activity.

Into whatever channel our energies are directed, there must be no question as to the reality of the underlying motive. Always and everywhere, to be sure, we confess the desire to confer spiritual benefits, both directly and through the upbuilding of Holy Church. We are not ashamed of that. But there is likewise a reality in our endeavors to minister to the social, physical, and intellectual needs of the people among whom we labor. If we enter these fields at all, it must be with sincerity. The blind cannot lead the blind, nor can we contribute anything to the intellectual betterment

of a people, if what we have to offer is inferior to what they already possess. We must face the inevitable challenge as to the genuineness of our educational efforts, and must be able to satisfy all comers as to their reality. Is the school in question a *school,* seriously and intelligently undertaken, or is it mainly something else—a trap, perhaps, to catch children, a mere device, thinly disguised, of the propagandist?

And we are glad to be able to testify that many of our Church schools are able to face such a challenge without fear or question. There is no doubt as to their educational sincerity. They not only compete with other schools, but set a standard of excellence which entitles them to the role of leadership in the educational field. They are at once a credit to the Church which they represent, and a blessing of untold value to those who are privileged to attend them.

Schools of all kinds may be classified as, 1. Elementary, 2. Secondary, 3. Vocational, 4. Academic, 5. Technical, and 6. Professional. The field is a broad one, and it is only in the Orient, perhaps, or in Africa, that the Church is called upon to cover it in its entirety. In most mission fields we may limit ourselves to some

one or more of its six departments. These should not be treated, however, in a piecemeal or fragmentary fashion. If elementary school work is undertaken, it should be with the expectation of covering the full eight grades, and not simply the first three or four. The same principle is to be observed in every department, so that when pupils have completed the courses offered they may find themselves at some definite stage of their educational career, and not just "dropped off," as it were, between stations. If both elementary and secondary grades are covered, the school may indulge in a reasonable degree of independence as regards the curriculum. Otherwise, for the reasons indicated, it is better to conform as nearly as possible to the system adopted by the government schools.

Speaking generally, a slavish following of the American school system in Latin America, where social and economic conditions are so different, is by no means advisable. In spite of modifications which have been introduced in recent years, the curriculum of the American school is based upon the college preparatory idea. This may or may not be the correct theory for ourselves, but it is obviously unsuited for countries where college education is

the privilege of the very few, and where an overwhelming majority of the people must depend upon manual labor for their livelihood. A school that prepares its pupils for something which they have little or no prospect of realizing is very apt to be a school of discontent.

VIII. *Vocational Schools*

Even though we assume that education's main function is training the mind, a moment's consideration of the dependence of mental culture upon economic welfare will reveal the futility of our educational theory as applied to countries where economic conditions are below normal. No greater blunder was ever made in the history of education than the imposition of the public school system of the state of Pennsylvania, without modification, upon the eager and expectant youth of Porto Rico. A school that leaves its pupils unequipped for the great economic struggle of life cannot claim to fulfil its rightful function.

What Porto Rico needs most in the field of education is training for livelihood: agricultural, industrial, domestic. Very few of her young people have any thought or prospect of a college course, but all of them desire to live decently and well. Yet, as conditions now

are, this is extremely difficult, and for a vast number of them it is a goal that will hardly be attained. Right education along the lines indicated would do much to remedy the situation, and the government schools are accommodating themselves even now to this need. But much remains still to be done, particularly in the rural districts.

Vocational training in the broadest sense is, no doubt, the best solution of the economic problem in these countries. Not merely industrial schools, strictly speaking, but schools also of agricultural and domestic science. For while industrialism may offer the greater monetary rewards, its scope is limited, and over-stimulation leads to problems which are greater even than the one for which a cure is sought. In almost all countries agriculture is the dominant pursuit, and is particularly so in the tropics. But if the purely artificial limitation of wage return is excluded, then even agriculture must yield to domestic occupation, which is the main business, after all, of at least a half of the human race.

There is a field here, certainly, which calls for development, and we would do well to turn the main force of our educational efforts in this direction. But it is a work that cannot be devel-

oped in a day, nor without careful, scientific study. By no means should it be undertaken in the fragmentary fashion which has characterized so many of our educational ventures. It calls, too, for a considerable financial outlay, and it is well to count the cost in every individual case before taking the initial step.

Unfortunately these considerations are not always realized by overzealous missionaries, and, as a result, there has come into being a species of so-called industrial school which is by no means creditable to the Church, and whose usefulness is open to question. They are based, as a rule, upon some unique native industry, the products of which find ready market in the United States. As the cost of production, in most cases, is insignificant, due to the low earning power of native labor, articles of rare and delicate workmanship can be sold at an amazing profit. What is simpler, then, than to gather a group of skilled native workers, supply them with the materials of their craft, and set them to work? As a room in the mission building is usually available, the initial investment is very small indeed, and, thanks to personal contacts at home, the products of the little shop, or *taller*, may be sold directly to the consumer at regular retail prices. Profit?

Anywhere from 100% up. This, of course, is a wonderful thing for the mission, for out of the proceeds of the *taller* all sorts of useful and interesting things can be done. At the same time, we are giving steady work to a number of our members, and actually pay them a few cents more per day than they would make in commercial shops of like character.

And now comes the transformation into an industrial school. As the finished product is the resultant of several distinct operations, and some of these are much less difficult than others, it is apparent that children may be employed to advantage for the simpler phases of the task. Of course they must be taught the rudiments of the craft. Even while learning, however, they are paid a nominal wage, and eventually, if apt and industrious, are graduated into the ranks of the skilled workers. In other words they are receiving an industrial education. What more logical, therefore, than to call our *taller* an industrial school? It sounds less commercial, and makes an amazing appeal back home where vocational schools are highly esteemed. Presto! it is done.

But is it a school, after all? If so, then every commercial sweat-shop in the town is a school; for all of them teach, *and employ,* chil-

dren upon the very same basis. But they do not do it in the name of philanthropy. They find it cheaper! Of course they pay their workers less, and the conditions of labor are less desirable; but even on that score we can claim no great advantage, for we carry no heavy overhead and need not deduct a middleman's profit. We can afford to pay more. It is altogether conceivable that we can pay a great deal more than we do.

This sort of thing has become all too prevalent in many parts of the mission field, and among pretty much all missionary organizations. It has grown up sporadically, with no conscious thought of its significance. The motives which prompt it are altogether sincere and unselfish. On the one hand, there is a very real desire to do something to improve the economic condition of the native workers; and on the other, the mission itself, perhaps, is in financial straits, and finds it difficult to make ends meet on the meager appropriation available. What more logical, or more justifiable, then, than to work out a common salvation upon the basis of pooling our resources: native skill, upon one side, and access to the market, upon the other?

The argument sounds well, but its plausibility vanishes upon more careful examination. The need of the mission, however real, can never be pooled with the need of a hungry human being, for they are totally different in kind. The claim of the one is infinitely greater than the other. Nor can the customary division of profits be described in any such terms, for the confessedly greater need is let off with a most disproportionate share of the profit actually received. An unbiased examination of the books of these industrial enterprises will show that they differ in no essential respect from shops which are run upon a frankly commercial basis. It is not philanthropy; it is business, pure and simple.

But can the Church afford to stand sponsor for all this? Does it not detract something from the purity of her motive, from the quality of her compassion? Whatever be the answer to these questions, it is not to be gainsaid that we expose her great work to criticism on this account. Travelers, both in Latin America and the Orient, have spoken of these mission industries in no complimentary terms. Their strictures in many cases, no doubt, are unjust; but whether just or unjust, it is evident that the good name of Christian missions is

imperiled by association with so vulnerable an enterprise.

If indeed we desire to improve the economic condition of those committed to our care by stimulating their native industries, it can be done far more effectively than by the system described. Instead of using these industries as crutches for our own financial instability, let them be organized upon a coöperative basis, with such profit only accruing to the mission as may be needful to carry on the coöperative agency. In the furtherance of this program, the workers will receive normal wages upon the completion of the assigned tasks (for their needs are immediate), and at the end of the year will share in whatever dividend the agency may declare from its surplus profits. A policy such as this will win for the mission such measure of gratitude, confidence, and respect, as will more than compensate for the gains surrendered.

Yet even so, do not let us call the enterprise an industrial school—not yet! So far it is only a coöperative agency, and it will require much more than a "change of name" to transform it into something which it is not. It is better to avoid misleading and doubtful claims. An industrial or vocational school is cast upon

other and broader lines. The term implies something far more than mere technical instruction in a single craft, and the organization involved is decidedly different from that of a factory.

In the first place, an industrial school has a *bona fide* group of pupils and an ordered curriculum leading to a definite graduation. Aside from technical instruction in the crafts, there is a great deal of collateral instruction, designed not merely to increase the pupil's manual skill, but to fit him for life; so that when the course is completed he will have acquired something that may be called an education. This collateral instruction should cover the more essential elements of the regular grammar and high school grades.

Vocational schools of this type are urgently needed in the mission field: schools that will turn out good farmers, good carpenters, brick-layers, housekeepers, and the like. They are needed particularly in the rural districts where there are few opportunities for employment, and the standard of living is low. In many countries the governments have provided schools of agriculture, which are doing excellent work. But they deal mainly with the problems of the large estates, and very little

has been done to reach the small land owners, or the great multitude of employed farm laborers, whose little patches of ground might save them from many a pang of hunger, if rightly cultivated. No greater economic benefit could be conferred upon the countries of Latin America than to train these country dwellers in the arts of truck gardening and poultry raising.

Special mention should be made also of the need for schools of domestic vocation, in which girls may receive a broad and thorough education in all that enters into the making of a successful home. Unpaid domestic occupation —housewifery—is not usually included among the occupations; yet, as we have noted, it is the principal occupation of more human beings than are engaged in any of the recognized trades, industries, or professions. Not only that, but it is comparable with the best of them in its social and economic reactions. Domestic felicity is dependent in no small degree upon the efficiency of the housewife; and, beyond all question, the economic welfare of the household is in her hands. It matters little how high the wage-earner's wage may be, if what he brings home is spent wastefully or unwisely.

The smattering of "domestic science" which is now given in many public schools can

hardly be expected to answer the need. The art of housewifery is not so easily acquired as that. It is a serious subject, worthy of the most careful scientific study: a much broader subject than just "plain sewing and cooking." It might well include everything that enters into the art of living. On the one hand, it embraces many things that are homely enough, but on the other it has points of contact with the fine arts and science. For cooking, after all, is intimately related to chemistry, dressmaking is a field unlimited of artistic creation, and without some knowledge of the principles of domestic architecture and interior decoration, the home of comfort and refinement cannot be. The science of domestic vocation implies all of this and more, and the great need of the hour, both at home and in the mission field, is for schools that will train the girls of our generation in its principles. If education for life is in any sense the goal of our educational efforts, then it would appear certain that in this type of school there is a fertile field for development.

In all missionary districts outside of the continental boundaries of the United States, a need will be felt for schools which have for their objective the training of native mission workers. The work requires them, and for a

variety of reasons it is not always possible to send young men and women to schools in the United States. The expense alone is prohibitory, and, generally speaking, the training offered is not adapted to the needs of the field. It is necessary, therefore, to consider the establishment of a mission training school within the district.

Nurses' training schools develop naturally in connection with mission hospitals, and have already been discussed. Teachers may be trained in connection with the government normal schools, where such exist, by housing them in a Church hostel near the school. More specific provision, however, must be made for regular mission workers. As their training is, or ought to be, mainly along practical lines, it will center naturally about one of the more successful mission churches, where opportunities for practical service are offered. And finally, there must be a theological school; but not necessarily in every district. Contiguous districts, in which the same language is spoken, should combine for this purpose; so that, instead of a number of poorly manned, poorly equipped institutions, there will be a strong central Seminary, in which theological training of a high order is given. Graduates who demonstrate their pro-

ficiency should be given a year of further study in the States.

As regards theological training in the mission field, we cannot but view with alarm the tendency to reduce canonical requirements to a minimum. Recent revisions of the canons governing the admission of candidates have so ordered it that nothing more serious in the way of general education than a high school diploma is required of a candidate for the Priesthood in missionary districts. And even this may be waived in favor of equivalent (?) examinations by the examining chaplains. And when to this is added the laxity of canonical observance which prevails in a number of missionary districts—to say nothing of home dioceses—it is quite plain that the theory of an educated ministry no longer holds in the mission field.

Nor does this condition affect the mission field alone; for it sometimes happens that a candidate, failing at home, will suddenly discover a missionary vocation. In other words he has found a loophole, and promptly avails himself of it. Some men entering the ministry in this way have done excellent work, but a very large number of them are failures, as might be expected, and drift back later to become a

burden and an embarrassment to the home dioceses.

The provision of a lower standard of canonical requirements for the field is based upon the assumption that education is not so requisite here as at home. That may be the case in the heart of Africa or among the Esquimaux of the far North, but the fallacy of it is apparent when we realize that by far the greater part of our missionary endeavor has to do with races and nations which have developed high degrees of culture. China, Japan, India, and Latin America alike demand and must have a highly educated clergy. And to this end, one of the primary objectives of whatever educational policy we adopt should be the efficient training of candidates for Holy Orders. If we were as much concerned with this as in the secular education of the laity, perhaps we would have made more progress in the development of native ministries.

And finally, all schools of every sort, from kindergarten to university—academic, vocational, and professional—will teach, as a matter of course, the religion of Jesus Christ, the doctrines of our most holy faith. To leave that out is to leave out the most essential thing of all. As we have noted, there is an unfor-

tunate tendency towards secularism in certain departments of mission work which must be guarded against, particularly in the field of education. It is due mainly to the employment of teachers, whether from home or in the field, who have no vital conception of the significance of missions. Very often they have no interest in it; they are missionaries in name only.

The responsibility in this important matter rests primarily upon the school head, but ultimately upon the bishop and the department of missions. No fixed rule can be laid down as to how and when the religious instruction is given; but this much at least may be said, *viz.*, that in all schools supported by the Church the teaching of religion should have a place in the curriculum of required studies, and that it should be regarded as a major subject. A mission school that does not recognize this principle is of little value to the cause, and is unworthy of the Church's support.*

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*In reporting upon the recent International Conference on Africa in the *Spirit of Missions,* the Rev. A. B. Parson writes: "Noteworthy especially was the entire agreement of educators that not only is religious instruction in the classroom an essential of all true education, but that the whole of education is of little worth *'unless religion colors the whole curriculum.'* This was the strongest validation of the deep religious character of missionary education. In the carrying out of this lofty ideal it was imperatively urged that the training of missionaries in the future be such as shall secure that this Christian content be conserved."

IX. *A Comparison of Policies*

It will be noted that from whatever standpoint we approach the missionary profession, certain vital principles assert themselves and clamor for recognition. They have to do with the underlying reality of the Church's endeavor and with its ultimate significance. In an important article in the *International Review of Missions* for April, 1927, Professor Kenneth Scott Latourette, Ph.D., of Yale University, and formerly a missionary in China, has brought the whole matter to a focus, in a searching comparison of "Roman Catholic and Protestant Missions in China." The whole of it is worthy of careful study, but we may quote here such parts only as are germane to the subjects under discussion.

Endeavoring to account for the relative growth of the two missionary groups, Professor Latourette says (and it will be a revelation to some), "Roman Catholics have placed upon what Protestants call evangelism greater emphasis than have many Protestants." "The Roman Catholic emphasis on evangelism should be a reminder to Protestants that in the last analysis the emphasis of Christian missions, if they are to have the most lasting re-

sults, must be upon introducing men and women to the Christian experience. There must be, of course, the growth in that experience which will lead to the attempt to transform all one's relationships with others—economic, social, racial, political, and international. The ideal world for which we pray, however, can be achieved, as a great Chinese Protestant Christian recently reminded some of us, only by regenerated men. Roman Catholics would not phrase their purpose in just these terms, nor would Protestants approve of all their methods, but Protestants may well ponder the fact that Roman Catholics steadfastly set themselves and all their activities toward leading as many Chinese as possible into the Christian life and toward the spiritual nurture and direction of those who have entered it" (pp. 169, 170).

"There are Protestant societies, to be sure, among them some of the largest at work in China, who lay even more stress upon evangelism than do Roman Catholics, but they are usually strongest outside of the great ports. In the large cities, the centers where the new China is being formed, the process of secularization has gone furthest and there the picture of Christianity given by Protestantism is often quite as much of a social, philanthropic, and educational reform movement as of a great transformation of the spirit, a new and revolutionary relation of the human soul with God. Moreover, many of these Protestant missionaries who devote their time to evangelism, and especially the members of several of these societies which

emphasize that side of the missionary's task, often have an imperfect education, both theological and general, and are not only incapable intellectually of winning the more thoughtful and educated Chinese, but by bizarre and untenable theological positions sometimes repel them" (p. 176).

The secularizing tendency here mentioned, and to which frequent reference has been made in the preceding pages of the present work, receives the following comment:

"There is an eighth difference between Roman Catholic and Protestant missions in China which may have some bearing upon the question first raised, and that is the tendency toward the secularization of Protestant work. Roman Catholic missionaries have had no doubts about eternal life and the importance of achieving it, or if they have, they have given little or no public expression to them. Priests form the bulk of the missionary body and have, of course, received a long theological training. In large sections of the Protestant missionary body, however, those who have had a theological education are in the minority. The development of great educational and philanthropic institutions, and the multiplication of efforts to aid directly in renovating the community, have brought to China many specialists in education, medicine, and various phases of social and welfare work. As a rule these are men and women who have had little or no theological education. They usually possess an earnestness of Christian purpose, and sometimes they have by independent reading acquired a fair equivalent of what could be obtained in a formal course in theology. Most of them, however, have been too driven by the engrossing demands of a modern professional course to acquire maturity in their religious thinking or to keep abreast with the best theological and biblical literature of the day. Some of them share that contempt of theology which is characteristic of a large proportion of the Protestant laity. A number of them are quite unfitted to lead into the Christian faith a thoughtful, educated Chinese, or at least are incompetent to meet him

philosophically upon his own ground. Many of them are too absorbed in the particular task that is theirs to give much time to what we have usually called evangelism. Some of them even hold that it is not their function to win Chinese to the Christian faith—to 'proselytize'—and some who do not take this position openly do so in practice. Their numbers in some places are reinforced by those who come out on short term appointments for special tasks and who often, although not always, have no intention of devoting their lives permanently to the missionary enterprise" (p. 175).

Comparing the educational policies of the two groups, he says in part:

"Roman Catholics, like Protestants, have developed large institutions and acquired a great physical equipment. The institution most frequently established by Roman Catholics is the orphanage and the dominant physical structure is the Church; the characteristic Protestant institutions are the hospital and the school, and the buildings in which these are housed often dwarf those set aside for worship. . . . Roman Catholics have stressed elementary education, and especially religious education, for the children of Christians. In carefully training children in the tenets and practices of their faith, Roman Catholics have probably surpassed Protestants. They have not, however, made as much use of the school to reach non-Christians as have Protestants, nor have they had as many institutions to give secondary and higher education to the laity. Protestant education has been helped by the fact that English is the language of foreign commerce in China and that to the majority of Protestant missionaries English is the mother tongue. Protestants, with their emphasis upon the Bible, naturally attempted to teach all their members to read. They led in introducing to China the type of education which has become so popular since 1900, and so far as they have had the resources many of their main groups have developed middle schools, academies, colleges, and universities. Secondary and especially higher education, and of types fitted for the laity and for non-Christians as well as Christians, have been stressed at the expense of primary education. This differ-

ence in emphasis has for at least the moment helped to give Protestants a place in China more prominent and influential than that held by Roman Catholics."

"Protestants might well learn from Roman Catholics, however, in the emphasis placed by the latter upon the religious education of children. Protestants would do well to note, too, the one outstanding exception to the lack of emphasis placed upon higher education by Roman Catholics. That is in the preparation of the clergy. From at least the seventeenth century, Roman Catholic missionaries, particularly those of certain societies, have stressed the training of a Chinese priesthood. The result is that most of the higher education is concentrated on the preparation of candidates for holy orders, and that on the whole the Roman Catholic Chinese clergy have had a longer and more exacting preparation than have any but a few of the Protestant clergy. Into the character of that preparation and the nature of its preparation we need not enter. That both have their defects is frankly admitted by some Roman Catholics. Had they been more nearly ideal, Roman Catholics might have made more rapid strides toward turning over the administration of the Church in China to the Chinese hierarchy. Nevertheless, Protestants may well ponder the unquestionable fact of the greater relative emphasis placed by this great Church on the training of an indigenous clergy" (pp. 172, 173).

Appearing after the manuscript of this work had gone to the publisher, the observations of Professor Latourette confirm, from the standpoint of missionary experience in the Orient, the conclusions of a kindred experience in the western hemisphere.

CHAPTER FOUR

EQUIPMENT AND LITERATURE

I. *Working Equipment*

REFERENCE HAS been made in preceding chapters to the missionary's equipment for his work. Equipment is of prime importance. No missionary can render efficient service without the tools of his craft. They are as essential to him as are edged tools to a carpenter, or the implements of warfare to a soldier. Helplessness in the face of great emergency is the very apotheosis of tragedy; and that precisely is the fate of the soldier, or the missionary, who finds himself weaponless and unprepared on the field of combat. Such was the fate of the heroic soldiery of Russia, who charged the impregnable positions of the enemy with bare and empty hands, *because some one at home had been recreant to his trust.* It was tragedy, not simply because they died, but because they

died helplessly and uselessly. And the missionary who confronts his task without equipment must drink inevitably of the same bitter cup.

Equipment is a comprehensive term. It means the buildings of which we have spoken in another place, buildings and their furnishings. It covers all the requirements of the mission church: altar, font, pulpit, lectern, pews, kneeling benches, etc., etc., of the Church hospital and dispensary, with their innumerable requirements; of the Church school and social center; and, most fundamental of all, the literature of Christian propaganda, devotion, and instruction.

The most favored of these departments at the present time is that of medical service. Our hospitals, generally speaking, are well supplied with modern equipment, due to the wide, popular appeal of this type of work. Schools come next, since they too make an appeal which extends even beyond the Church's borders; though many of the small parochial schools are still on the needy list. These latter, as we have noted, constitute a problem by themselves. As for the social center, it is too early to speak, for this type of work is still in its infancy, and not many ventures have been made. It would develop more rapidly, no

doubt, if systematic efforts were made to organize it in strategic centers, and along scientific lines. If left to itself, with no other motive or directing power than the zeal or whim of the individual missionary, we shall see presently a whole crop of would-be social centers, as badly organized and under-equipped as the small parochial schools just mentioned.

And why is it, may we not ask parenthetically, that the business of missions should be conducted so casually, with so little plan or foresight? The missionary is sent to his post without instructions, without program, preparation, or policy. And he is told to "carry on"! In sheer desperation he starts a school—or presently he will start a social center; not because he knows anything about either, but because he can think of nothing else to do. By dint of pleading, he secures an appropriation that is wholly inadequate for the venture, and then proceeds in his own naïve, ignorant way to organize something that discredits the Church and becomes a permanent charge upon her treasury. Far better were it if the Church had definite policies with regard to such activities, and definite programs for developing them; if no institutional venture of any sort

were initiated without forethought, and without the assurance of adequate support.

Less fortunate, as regards equipment, is the mission church; for while no one appears to be responsible, officially, for equipment of any sort, the appeal of the definitely religious work is limited to our own Church membership; and, sadly enough, to only a part of that—to a comparatively narrow circle of the more devout. In many cases, therefore, our mission church buildings are altogether unworthy of the great Church which they represent, and their equipment beggars description. The following account, written by an official observer of the Department of Missions, and published in the *Spirit of Missions,* may be accepted as a veracious and unprejudiced picture of conditions that exist in some parts of the mission field.

"It is picturesque here at Casales, for instance, to see a roof of palm fronds resting upon a bamboo frame, called a 'church,' into which four score natives crowd for worship, while swine root outside, and fowls scamper under the deal table from which the Holy Communion is administered." Or again: "One views the scene with mingled awe and shame. Here at De Landes is a structure of palm bark, whitewashed till it glistens under the noonday sun. Inside, on the dirt floor, a score of benches of hewn timber, an altar of pine boards covered with a bed-sheet. But with what resonant and devout voices, echoing melodiously over the jungle, they recite the Creed, and repeat the Lord's Prayer. . . . You

wonder at the miracle of it, for it is all the work of the devoted staff, who, not only lacking churches, but even the printed word, have taught these twenty-odd candidates for Confirmation." And of the "cathedral" of this missionary district he writes: "What is known as Holy Trinity Cathedral in Port au Prince, stands behind a wall in the business section, and is so small that scores are turned away at every service. It needs paint, it needs plaster, new flooring, new walls, a new roof, an altar worthy the name, new atmosphere, and a becoming dignity, and a new location."

And this in a field that has been under the fostering care of the Episcopal Church for over half a century, and under the direct administration of our missions' organization for the past twelve years! As the writer well says, it is a picture of shame; and we may go further and say that the shame rests upon many shoulders—upon those of a priest, first of all, who was content with "pine boards" and a "bed-sheet" for the altar of Almighty God, while his own meals were served on snowy linen and, it may well be, mahogany; upon those of bishops, who for years have tolerated such conditions, while their own tables, mahogany of course, have glittered with silver and cut-glass; upon those of our administrative organization at home, which has made no provision for the due and reverent furnishing of these pitiful "Houses of God"; and upon the shoulders of all of us who have not done our part to correct such conditions when attention has been called to

them—who have read this very article, and others like it, without a responsive realization of our personal responsibility. To the credit of the newly appointed bishop of this district, be it said that he is "moving heaven and earth" to remedy the evil. Plans for a new cathedral have been published, and part, at least, of the neccessary funds are in sight.

All mission churches, to be sure, are not like the foregoing. In many places we are represented by dignified, well-constructed buildings, equipped with all things needful for the worship of Almighty God. Two new edifices have been erected in Porto Rico within the past few years, to remedy a situation almost, if not quite as bad as that described above; and there is evident in the Church at large an increasing sense of responsibility for this important phase of her work. It is evident from the fact that building projects are definitely recognized in the Church's program of Advance Work.

Equipment, however, is another matter, and the provision for it is sorely inadequate. Appeals of this sort belong to the class of tolerated "specials": a species of necessary evil which our budget makers have permitted grudgingly to survive. The nearest we have come to a definite and corporate grasp of the problem is to be

seen in the administration of the United Thank Offering of the Woman's Auxiliary, a substantial part of which is devoted to the erection and *furnishing* of churches, hospitals, and schools.

That the responsibility in the case *is* a corporate one, and that it should be discharged directly through the Department of Missions, is obvious enough. The officers of the department should take cognizance of the state and condition of all missions under its care, and should see to it that they are equipped for their work. To this end, a sub-secretary of supplies and equipment might well be appointed, whose duty it would be to make inquiry through the bishops as to the needs of their missions, and to receive appeals for assistance. Depositories of used Church furnishings might be established at strategic points, to which home parishes would send their surplus altars, organs, ornaments, vestments, hangings, etc., etc. In cases where the need in question could not be met directly through the efforts of the secretary, it would be referred to the executive body of the department for appropriate action. Through the efforts of the sub-secretary a special fund might be created, and ultimately an endowment established, for the better equip-

ment of the Church's missions in all parts of the world.

To the stock answer, "Yes, but all this costs money," there is an appropriate and unanswerable rejoinder, *viz.*, "Let expansion and equipment go hand in hand." For it is, after all, a matter of policy. At the present time we are over-expanded; not actually as regards the field and its need, but relatively, in view of our present resources. We have too many buildings that are only shells, for there is no machinery within; too many missions that are only make-believe, for they win no converts, or win them so slowly that their growth is imperceptible—due mainly to the beggarly condition of their equipment. *Let expansion and equipment go hand in hand.* The world's conversion depends less upon more missions than upon better ones.

II. *The Importance of Mission Literature*

The subject of mission literature is of such vital importance that it merits special consideration. Literature is equipment, to be sure, basic equipment, yet we cannot classify it with organs and Church furniture. It demands a classification of its own. All great religions

have been literary religions, have produced sacred literatures, and have depended upon them for the propagation and preservation of their beliefs. But with the invention of the printing press, and the resultant spread of learning, the office of the written word became vastly enlarged. From that day onward the Master's saying, "He that hath ears to hear," has come more and more to signify, *He that hath eyes to read.*

The importance of the printed page as an aid to the missionary in his work can hardly be exaggerated. It is fundamental, it is a *sine qua non* of success: the Bible, first of all, Prayer Book, Hymnal, manuals of religious knowledge, tracts, pamphlets, periodicals, and solider treatises for the reader of education. All of these he must have, if he would so much as "make a dent" in the mountain of religious ignorance that he has come to remove.

That the truth of this is abundantly realized by most missionary agencies is apparent from the vast product of their presses in all parts of the world. Full statistics are not available, but such as we have are significant enough. The following figures, gleaned from official reports of 1925, refer exclusively to the foreign language publications of the bodies named.

PRESBYTERIAN

Mission Field	Presses	Pages printed annually
Africa	1	500,000
China	1	147,892,838
Latin America	2	3,523,879
Philippines	1	415,993
Siam	1	3,724,525
Syria	1	36,787,600
	7	192,844,835

SOUTHERN BAPTIST

Mission Field	Presses	Pages printed annually
China		54,383,730
Italy		4,787,000
Mexico		8,656,000
Brazil		10,517,000
Argentine		3,000,000
Spain		650,400
		51,994,180

The Methodist Church, North, reports the following "Printing and Publication Agencies," but without stating the number of pages printed: China 3, Japan 1, South Eastern Asia 3, India 2, Africa 5, Latin America 2, Europe 8.

From *Christian Literature in the Mission Field,* by the Rev. John R. Ritson, D.D., published some years ago, we note that, in addition to the above, mission presses were also main-

tained in China by the Christian Missionary Alliance, English Presbyterians (3), Congregationalists (2), United Presbyterians, Seventh Day Adventists, Canadian Methodists, National Bible Society of Scotland, and others. That of the United Presbyterian Church in Shanghai is credited in 1911 with 3,297,919 volumes, with a total of 89,017,463 pages. In 1914 it had 216 Chinese employees, besides binders of Chinese books. The Shanghai Press of the Methodist Church reported 200 employees, besides binders. In 1913 the Adventist Press produced 17,979,100 pages. The Canadian Methodist Press reported 60 employees, with an average annual output of 40,000,000 pages.

India reported 64 mission presses. The Baptist Press of Calcutta, established in 1818, boasts 252 employees, and publishes in twenty-eight distinct languages. A Presbyterian press has 50 employees, and issues 15,577,490 pages; Lutheran, 23 employees; American Baptist, 225 employees; Wesleyan Methodist, 60 employees. But the banner is held by the great press of the S.P.C.K. (Church of England), which is said to "turn out more Christian literature, perhaps, than any other Christian publishing house in India."

These statistics are confessedly fragmentary, and by no means cover the entire field of missionary operations; but they are suggestive of the vast output of mission literature, and indicate the paramount importance of this phase of the work.

III. *Our Neglect of Literature*

But how about ourselves? As one of the major missionary agencies, with an annual budget of more than $4,000,000, one would naturally infer a considerable and growing body of Church literature, and a well considered program of publication. But unfortunately this is not the case, for a cursory examination will show that *we have no mission presses in any part of the world.* And it may be added, by way of footnote, that we are the only important missionary organization in the world that does not have them!

The situation implied by this statement may be mitigated to some extent by the fact that it refers to officially authorized operations only, and does not exclude the possibility of local efforts, either upon the part of districts or individual missionaries. That small presses are to be found in various parts of the field, hand or foot presses for the most part, is quite true;

but they are without any adequate provision for maintenance, and their product is so inconsiderable that it is scarcely worthy of mention.

A further qualification of the statement may be inferred from the fact that, while no authorized presses are in operation, specific appropriations for literature are made from time to time. In the Budget for 1926-1928, however, there is small promise of literary activity, as may be seen from a study of the "General Church Program," published by the National Council. No definite appropriations are listed for this purpose for Alaska, Hawaii, The Philippines, Southern Brazil, Mexico, Cuba, Porto Rico, Dominican Republic, Haiti, Shanghai, Anking, Hankow, or Liberia. In North Tokyo and Tohoku alone is there specific reference to literature; and this is in a blanket item for "taxes, insurance, rents, repairs, *translations,* sinking funds, interest, and three hostels." In the final detailed budget for 1927 (unpublished), the following items appear: Religious Tract Society, Hankow (a non-sectarian organization), $125; Books and printing, the Philippines, $200; Local periodicals and literature, Porto Rico, $800; Books and printing, Shanghai, $200; Printing, translation, and publication of theological text books,

North Tokyo and Tohoku, $600. But this is all: $1,965 for the spread of our most holy Faith and the enlightenment of our converts through the medium of Christian literature. All of this, from a gross budget of more than $4,000,000, and for the benefit of fourteen foreign language districts in all parts of the world!

Nor should it be assumed that our essential literary needs have been so well cared for in the past that there is no pressing demand. On the contrary, there is probably no other mission body in the field so inadequately provided with teaching material as ourselves. The Spanish work especially is handicapped, as will appear from the following bill of particulars. The version of the Bible now in use is that of Valera, made in the 16th century under strong Calvinistic influences. It ranks well from a literary standpoint, but the language is antiquated, and the books of the Apocrypha are lacking, so that the lessons of the official lectionary cannot be read from it. Several modern revisions have been published under purely Protestant auspices; but our own Church has had no part in these, and they have suffered in consequence. They have been criticized severely from a literary standpoint, and in many cases the transla-

tions are colored by the prejudices of the translators.

Our only version of the Book of Common Prayer is the work of an American priest. It is poor Spanish, and in many cases the renderings are open to objection. For some years the Mexican clergy refused to use it, both on literary and doctrinal grounds. Twenty or more years ago the General Convention appointed a commission to make a new and better translation. This appointment has been renewed religiously every three years, but nothing has come of it; a result not to be wondered at, indeed, for, until recently, no single member of the commission was a Spanish scholar, or would claim to be such, and no appropriation was made for the employment of a competent translator. Incidentally, the present edition is out of print, and the missions are suffering already for the lack of Prayer Books.*

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* A small volume entitled *Libro de Oficios* has recently been published, which contains new or revised translations of Morning and Evening Prayer, Prayers and Thanksgivings for Special Occasions, the Office of Holy Communion, a selection of twenty-eight Psalms, and seventy-one hymns. The title page bears no imprimatur nor any indication of authorship; but it is understood to be the work of a special commission representing the several Spanish speaking districts.

One's emotions upon examining this volume are as varied as are the literary styles which enter into its composition. The Offices of Morning and Evening Prayer deserve all possible praise; and so, too, the version of the Psalms. But the Office of Holy Communion is

As regards hymnals, the situation is quite as bad. In 1907 Bishop Van Buren published what he modestly called the *Provisional Hymnal.* Considering his resources, it was a very creditable performance, but its inadequacy will be apparent when it is known that it was nothing more than a compilation, based upon the "Gospel Hymn" collections of the "Evangelical" Churches. Church tunes were substituted wherever possible, and an effort was made to follow the sequence of the Church Year. But with few exceptions, the hymns are intolerably bad, Saints' Day hymns are almost wholly lacking, and even the more important seasons are poorly represented. The first definitely Church Hymnal with hymns for all the seasons and Saints' Days was *Cantos Sagrados,* published locally by the district of Porto Rico in 1925. This, however, is a limited edition of 1,500 copies, and is not generally available. As the *Provisional Hymnal* has long been out of print, the situation of most of our mis-

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disappointing in the extreme. It is simply the old translation, with a few inconsequential changes, and all the worst features retained.

The hymns which have been bound up with the foregoing are taken frankly from the *Evangelical Hymnal:* the more Churchly and more literary sources recently made available being ignored. From a musical and literary standpoint they are about as bad as hymns can be; and devotionally, they are little better. The tone of the collection is indicated by the fact that but two hymns are included for the Holy Communion, and none for Saints' Days.

sions outside of Porto Rico may well be imagined. Many of them are without books for their congregations, and there is but little or no prospect of relief.

The Rev. William Watson, of Mexico City, has compiled a collection of several hundred hymns, most of them from authentic Spanish sources, and has provided them with musical settings of a high order. This collection has received unstinted praise from those qualified to judge. It has been before the Church for several years, and has received the official authorization of at least one General Convention; but no appropriation has been made for its publication.

After Bible, Prayer Book, and Hymnal, comes naturally the teaching material of the Sunday school. The only thing generally available prior to 1927 was a penny edition of the Church Catechism! Acting upon their own initiative, the different districts have published from time to time small editions of various text books, translated from English originals. Inexpertly chosen, however, and not always well translated, these efforts have proven, for the most part, futile. Where the manuals can be used at all, the editions are so small that they are speedily exhausted. Porto Rico's most am-

bitious effort has been a translation of the teacher's manual for Grade III of the Christian Nurture Series. But there is nothing for the pupils, and as this series, at best, is not well adapted for the mission field, few, if any, schools are using it. Porto Rico also has published a *Catecismo Pequeño,* designed to train young children in the elements of practical devotion: a booklet of some two dozen pages, written originally in Spanish. During the present year George W. Jacobs & Co. of Philadelphia have published thirteen lessons for the Advent Quarter on "The Life and Worship of the Church." They are edited by the Rev. Llewellyn N. Caley, D.D., and translated by Bishop Ferrando. This is by all means the most important contribution that has been made, and it is to be hoped that further translations from the same excellent series will follow.

Apart from these, so far as the writer knows, there is nothing now in print that merits the name of a Church manual of Sunday school instruction of the Episcopal Church. Certainly there is nothing generally available. We have been at work in Latin America, officially, for a quarter of a century, and unofficially for as much longer; but to this day our missionaries have not been equipped with the most elemen-

tary sort of teaching material. No complete courses, graded or ungraded, have been published, and aside from the *catecismos,* and fragmentary courses mentioned above, there is nothing whatever to put into the hands of the pupils.

In the field of propaganda the same condition holds. Penny tracts, not a few of them endued with the properties of the boomerang, have been our chief dependence for appealing to the cultured intelligence of the Latin American mind. The formula for this strange species of apologetic literature would seem to be the exact counterpart, intellectually, of Mahomet's prescription for the conversion of infidels: First put them to the sword! In much the same spirit, our modern "Defenders of the Faith" inaugurate the glorious work of conversion by annihilating, first, the "Papists" upon one hand, and the Protestants upon the other. Too much of our Church literature, English as well as Spanish, is characterized by this unlovely spirit. The writer well remembers that one of his first acts upon taking charge of a work in Mexico City was the suppression of a whole series of these offensive and suicidal tracts. St. Paul's method of convincing his adversaries is a better one.

In 1925 the district of Porto Rico pub-

lished a book of 125 pages,* entitled *Aspectos Fundamentales de la Religión Cristiana,* written originally in Spanish. It is a paper-bound edition, limited to 500 copies. As for solider treatises, doctrinal, biblical, historical, liturgical, or devotional, there is nothing. Save for Prayer Book and the *Provisional Hymnal,* both of them out of print, *a bound volume of any sort,* bearing the imprimatur of the Episcopal Church, is yet to appear in the field of Spanish literature.

Other mission bodies have far out-distanced us here. Their Sunday schools are well supplied with graded courses of study and with full lines of Sunday school supplies. Their libraries are stocked with well bound volumes which cover a wide range of religious literature: doctrinal, devotional, historical, and exegetical. Their students are equipped with commentaries, Bible dictionaries, and other works of reference. Needless to say, they have their hymnals too, extensive collections with musical settings, well printed and well bound. If there is anything that they cannot do for themselves individually, it is done for them collectively by the great Tract and Bible Societies. Unfortunately, the literature proceeding from these

* By the author of this work.

sources, as from the mission presses themselves, is so marked by denominational characteristics, or is so intolerant in spirit, that very little of it can be used by our missionaries. On the side of positive Church teaching, it is either wholly lacking or openly antagonistic.

The significance of the situation as here described should be apparent to the most casual reader. It means that our propaganda is almost wholly oral, that our *method* is essentially that of the Church of the Middle Ages, and that, as a consequence, we are effectually shut off from the educated classes, who depend for their enlightenment upon the sober study of the printed word. "Give me something to read about your religion," says the merchant, the lawyer, or the physician, who has been attracted by the service or impressed by the devoted labors of some missionary. "Not just that," he persists, when we hand him a penny tract. "I mean a book; something on the doctrine or history of your Church." And then we confess with shame that there is nothing to give; and he sadly goes his way. How many missionaries have had this experience!

On one occasion, when the writer was in charge of an embryonic theological school in Mexico City, the agent of the American Bible

Society suggested to me that two of the students be sent out on a colporteuring tour of the neighboring villages, to circulate our Church literature and sell Bibles. She generously offered to supply them with a burro and a full line of Bibles. It was with no little humiliation that I told her that we had nothing whatever to circulate. This happened some years ago, but the condition remains unchanged, and the same answer would have to be given today.

Other mission agencies, in the meanwhile, are actively engaged in creating a mission literature; not in Spanish only, but in every other language under heaven. Innumerable presses are at work in all parts of the world. Mission book stores, stocked with solid works on doctrine, exegesis, history, ethics, and philosophy are found in every large city. They have long passed the stage of bare essentials, and are now invading the field of fiction. Nor is this true of the more important mission boards alone. So inconspicuous a mission agency as the United Brethren is almost equally well equipped, and sects so radical as the Adventists, Christian Scientists, Spiritualists, and Theosophists are represented by literatures of no mean pretensions.

The intelligent enterprise of these propa-

gandists commands our admiration. But what shall be said of ourselves and of the future? Will not the printed page outreach and outlast the oral instruction of the missionary who has not yet discovered the printing press? Will not the integrity of our own converts and of our native Churches be imperiled by the sheer mass of unchurchly and anti-churchly literature that will confront them. It is all well enough if we of the Anglican tradition have nothing to contribute, and are willing to lose our identity in some future scheme of Pan-Protestantism (which, being interpreted, means Protestantism only); if we are willing that the dearly won results of our heroic endeavor should be lost to us in the end. But if, on the other hand, there *is* something which "this Church hath received," some vital deposit of Faith or vision of truth that is essential to man's salvation or to the wellbeing of Christ's Mystical Body, then the situation is one that may well challenge our most serious consideration.

IV. *A Literary Program*

That something should be done, everyone will admit, for the state of affairs here described has no defenders. But what? That is

the question. Merely to create some new office will scarcely serve. We have quite a habit of solving our problems in this fashion; but in the present case the method is inadequate. Not *overhead* but *output* is our objective. An administrator of some sort will be necessary, as a matter of course, but he must have something to administer. He must have a constructive program, first of all, and funds for its development.

And there must be something to publish! That is the most vital thing of all, and the most difficult phase of the problem. Something should be done to stimulate literary activity upon the part of those qualified to write. Heretofore the prospect of publication has been so slight that busy missionaries have not been tempted to expend their energies in this way; but if it were known that funds were available, and if definite specifications were announced as to the kind of manuscripts required, it is reasonable to suppose that material worthy of publication would be forthcoming. It goes without saying that the standard of excellence should be worthy of the Church's name.

But dependence upon voluntary contributions, at best, will not meet the present emergency. Few are the mission priests who have

time to write, even when publication is assured. A better policy would be to provide those specially qualified with opportunity to write, by relieving them wholly or in part from other duties. Staff writing is not conducive to the highest type of literature, but it has its place, and is very much in vogue. For translating, of course, it is eminently practical. There is need both for translations and for works written originally in native tongues. Such standard works as Hall's *Dogmatic Theology* and Wakeman's *Introduction to the History of the Church of England* will be translated, to be sure, as it will be a long time before anything approaching them can be expected from our mission churches. In the realm of apologetics, however, original works are required, since there is a wide divergence in the intellectual attitudes of different races, and their problems are by no means identical. The Anglo-Saxon mind and the Latin mind are very apt to approach a given subject from different directions. The Oriental approach is even more divergent. Generally speaking, the great impelling need is for works written originally in the various languages of the field.

Assuming, then, that manuscripts are available, how shall they be published? All of the

mission boards began operations by setting up mission presses in the various fields, and most of their product still comes from these sources. In some foreign countries, however, commercial concerns have developed to such extent that they can do the work as cheaply, or even cheaper, than the mission presses themselves. This, no doubt, will be the policy of the future, just as in our own country many of the largest publishing houses have their actual printing done by outside concerns. Where feasible, this means a great saving in capital investment, to say nothing of time and labor. But it is not practical at the present time in all mission fields, and there is still need for actual presses, operated and administered by the Church. Where several districts use the same language, a single establishment, centrally located, should serve. Theoretically speaking, it would seem to be advantageous to have one great central plant in New York City, where compositors of all nationalities are available. But the high cost of labor in this country makes such a proposition impractical. The cost of transportation weighs against it as well, to say nothing of the inconvenience on account of distance. Labor costs in the field are but a fraction of what they would be in this country, and there is a great

deal of local printing that must be done on short notice.

Setting up a mission press, however, means more than merely the purchase of a printing press and a supply of type, as the writer can testify from experience. In 1906 I took with me to Mexico a 10 x 15 Gordon press, with full equipment. But there were two factors unforeseen, *viz.*, the lack of time to operate it, and of operating funds. The mission priest who is assigned to a specific task seldom has time for side lines, and running a printing establishment, under any circumstances, costs money. It is a mistake, therefore, to begin operations without definite provision for the wages of a practical printer, and for the purchase of needful supplies. Given these, however, with a business-like director, and even a small outfit may be used to good advantage. In many cases the overhead expense, such as light, power, rent, and wages, may be paid from the profits of local job work.

What is needed, however, is not a multiplicity of small unrelated plants, but the intelligent development of a system of publication, which shall cover the entire field efficiently and without duplication. There will be a few well equipped, strategically located centers of pub-

lication, using their own presses, where necessary, or farming out their work among the commercial plants, if it is more economical to do so. For the better correlation of these, for directing and stimulating the all-important work of literary production, and to promote the raising of funds, there should be a central officer with headquarters in this country.

Needless to say, a broad and generous policy will dominate the enterprise. The need to be supplied is not what some home officer or home committee thinks it ought to be, but what the field calls for. It should be the aim of the organization, therefore, to provide the various districts with such literature as they deem most essential; and to this end both study and conference will be required. Differences of method and of Churchmanship will be recognized, as a matter of course, in order that the needs of all may be supplied. A standardized literature would be as unacceptable in the mission field as at home.

To what extent should there be coöperation with other missionary organizations in the work of literary production? There is a wide field for coöperation, no doubt, and there is just as certainly a field where we must work alone. Biblical versions, the publication of

great Christian classics and of certain works of reference, call naturally for united action; while theology, Church history, apologetics, manuals of Sunday school instruction, etc., are as emphatically the field for our own scholars. There must be no sidestepping of responsibility here. We are commissioned to teach the Faith "as this Church hath received it," and no other version, claiming to be "just as good," will fill the requirement. But common sense and loyalty should have no difficulty in determining the boundary lines.

CHAPTER FIVE

THE MISSIONARY AND POLITICS

I. *Arguments for Participation*

IT IS INEVITABLE that the missionary should come into contact with the various popular movements, social and political, which arise from time to time among the people whom he has elected to serve. Take cognizance of them he must; but how shall he react? To what extent, if any, shall he be drawn into them? The importance of this question has been accentuated by recent events in the missionary world, and we shall do well to consider briefly the principles involved in its answer.

Missionaries generally are loath to become involved in native politics; the more so because of the difficulty of understanding the issues at stake. With native missionaries, however, it is different; and precisely because of their superior education they are tempted at times to

indulge in activities of a political or semi-political sort. And when the issues involve the moral as well as the economic welfare of the people, the enthusiasm of the native workers sometimes communicates itself to the foreign clergy as well; so that the mission itself is committed to one side or other of the dispute. There have been cases of this in Porto Rico, though not among the representatives of our Church. In one instance, a native Congregationalist minister was triumphantly elected mayor of a town upon the Socialist ticket.

The arguments advanced for this participation are plausible. Christianity is interested in the whole man, and nothing that relates to man's welfare is foreign to it. Social and economic problems have a vital bearing upon the welfare of the soul. It is the Church's duty to uphold Christian principles in every walk of life. Motivated by such axioms as these, there is a growing tendency in our own country for Protestantism to make its influence and its voting power felt in the political world. Powerful interdenominational groups, financed by united effort and officered by Protestant ministers, have been incorporated for the express purpose of attaining certain political objectives, or with charters which encourage the develop-

ment of political activities. The ends sought, we may assume, are highly desirable from a moral and religious standpoint; and it is honestly believed by those participating that it is the duty of organized religion to make its influence felt in the political world in precisely such ways as these. It is significant, however, that in spite of pressure, the Episcopal Church has refused to ally itself officially with any of these movements.

With such home precedent as this, the missionary abroad can hardly be faulted for *mixing in* at times with popular native movements which promise to correct or ameliorate social conditions. But is it right, after all, whether here in our own country, in Porto Rico, Mexico, or in China? And in the mission field in particular, is it expedient? The writer believes that both of these questions must be answered in the negative, and on the question of principle would refer to the teaching and practice of our Lord and His apostles.

II. *Our Lord's Answer*

Political issues and grave social problems are not peculiar to modern times. The Founder of Christianity himself was confronted with such, and powerful influences were brought to

bear upon Him in order to draw Him into the current discussions. Upon one occasion it was the question of the tribute money, and we well know the astuteness and practical wisdom with which He answered it. Whatever His personal sympathies, He refused to be drawn into the dispute; but He announced the righteous principle in accordance with which all such questions must be answered. All through His ministry He was confronted with social problems in comparison with which the social problems of today are but child's play. But He offered no specific solutions for any of them. He did, however, discover the eternal principles which solve the problems of all times. He set forth the spiritual truths which control the evolution of human society. And precisely that is the mission of the religion of Jesus Christ today. It is likewise the secret of its power. A religion that is forever appealing to Caesar, that seeks to correct human ills with political expedients, has lost its religious significance.

Which does not mean, of course, that our Lord would have discouraged His followers from participating individually in the movements of His time, or that Christian men and women today should refrain from using their influence to obtain beneficial legislation. The

Christian man has a duty in politics which he may not shirk; but the Christian Church as such must stay out of it. Neither corporately nor through official agencies may it participate in its activities. The Church may not appeal to Caesar.

The separation of Church and State is in reality a defensive principle of the Church, which our Lord himself taught; and if in modern times it is adduced chiefly in the interest of the State, it is only because the Church has so far forgotten her Founder's teaching as to become entangled in political affairs. A government may be Christian without that. But the greatest anomaly of all is to see organized Protestantism asserting its right to dominate the state for the furtherance of its ends. How long other religious groups will remain quiescent in the face of such aggression may easily be surmised.

The apostolic missionaries who extended the boundaries of the new spiritual kingdom into all parts of Caesar's empire adhered strictly to their Master's program. They came into conflict with the state many times, indeed, in defense of God's right to the free allegiance of the human soul, but never through defiance of the government's lawful prerogative, nor

through invasion of its exclusive sphere. They remembered their Lord's injunction: "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." There came a time later when the Church forgot it.

III. *Dangers Involved*

And the missionary today must likewise avoid political entanglements; not only the missionary who is sent from home, but the native missionaries as well. Under no circumstances may the mission organization, either corporately or through its workers, be drawn into the arena of political affair. It is a dangerous game at best, and whatever the seeming advantage, the Church is sure to lose in the end. For while parties rise and fall, the Church goes on forever; which means inevitably that she must suffer penalties for every political reverse. And all human judgments are fallible. Judgments of this particular category, as we shall see presently, are very apt to be in the wrong. It is too early as yet to express opinions with regard to the situation in China, but sufficient has developed to indicate the colossal error of those missionaries who encouraged the so-called Nationalist movement.

Dr. Allen C. Hutcheson, himself a medical missionary of long experience, is quoted as saying that the disaster which has befallen mission work in China, and has befallen China herself, is due largely to an influential group of pacifist missionaries who "sold out Christianity" for communistic theories. Fundamentally, it was because they meddled with native politics.

Most perilous of all is the field of international affairs, and here, too, is the greatest temptation. Conditions sometimes arise which make the policy of non-intervention very difficult. If a dispute arises between the native and American governments, pressure is at once brought to bear upon the missionaries to declare in favor of the native contention, and to use their influence at home to bring about a reversal of the national policy. Hence the missionary "Statements" "Round Robins," and *pronunciamentos* of various sorts which have come to figure so prominently in the diplomatic controversies of recent years. We have had them in defense of the Turks, the Mexicans, and the Bolshevistic agitators of China. And almost always they are in the wrong; proven to be so by the inexorable logic of events.

IV. *Unpatriotic Americans*

But why is it? Why do some missionaries—for they are a minority after all—so easily lend themselves as tools of diplomatic propaganda? And why do they so egregiously err in their judgments? Being on the ground, one might suppose that they were specially qualified to speak.

It would be difficult to answer completely, but some of the reasons are fairly clear. It is to be observed first of all that the missionaries are not alone in this, for the same proclivities are manifest among other Americans resident within the areas of disturbance. The "American Colony," or that which functions in its name, may always be counted upon to side with the native government in any dispute of international moment. The "colony" may or may not agree with the missionaries; but speak it will, without doubt, as our State Department has discovered more than once to its great embarrassment.

A natural and proper sympathy for those among whom the foreigner lives as a guest, and with whom he is in daily, intimate contact, explains much, but not all. For there must also be admitted the factor of unconscious self interest, and a consequent bias of judgment. The

very existence of the foreign commercial house may depend upon the maintenance of amicable relations between the two countries, and any disturbance of those relations is reflected instantly in terms of profit and loss. What wonder, then, that the claim of some mere corporation, or the maintenance of a diplomatic precedent, should dwindle to microscopic proportions in the eyes of our American "colonist"? Missionary interest is of a different sort, but it is no less real, and tends equally to prejudice the missionary's judgment.

And finally, it must be confessed, there is something just a bit peculiar about the genus *Americano* living abroad, which sets him apart from his compatriots at home, and from other foreigners as well. For some unaccountable reason he loses the fine edge of his patriotism, and, when trouble comes, is the first to denounce the "outrageous attitude" of his own country. From the chauvinistic cocksureness of 100 per cent Americanism, he swings to a most unpatriotic and inexplicable extreme. It may be accounted for in part by the fact that many Americans living abroad lose touch with home affairs. It is surprising how few of them read American daily papers. Naturally, therefore, they are uninformed, and living as they do in

an atmosphere of perpetual criticism, reading, it may be, native papers whose American news comes to them by way of Europe, they tend more and more to become assimilated to their environment. Instead of supporters of their country in times of stress, they become its most outspoken critics.

Not all Americans, indeed, take this attitude, nor most of them. The *pronunciamentos* come as a rule from a minority of busy, voluble persons who rejoice in the petty politics of their own little circle, and pompously style themselves the "American Colony." As a plain matter of fact, they are nothing of the kind. The majority of the colonists are loyal enough, and too well informed to have their judgments warped by local feeling. That they do not come openly to their country's defense in times of diplomatic controversy needs little explanation. It is safe enough, and good business into the bargain, for the ex-patriate to denounce the home government; but to take open issue with that of the land in which he occupies the status of a guest is not safe at all, and it is bound to be unprofitable. The informed American knows, moreover, that his country's cause is not advanced by the officious meddling of unofficial diplomats. It is the one thing that Washing-

ton least desires. This does not mean, of course, that the American abroad, whether business man or missionary, may not convey to his government, privately and individually, whatever opinion he may feel moved to volunteer. Expressions of this sort are welcomed by the State Department; but public protests, never.

But if the field of political activity is precluded even when the ends sought are beneficent in the highest degree, there are other fields of public and humanitarian service in which the missionary may "do his bit" without fear of compromise. Health work, sanitary education, Red Cross, social service, and philanthropic endeavor of every sort call loudly for his help; and for work of this sort he has definite qualifications. In all of these matters, indeed, there is so much amiss in every missionary land, the cry for help is so insistent, and his ability to help so obvious, that one can only wonder why any missionary should find time to dabble in other fields. These things are not only of benefit to his people, but are consistent with his sacred calling. They are in reality a part of his "job." His participation in them, moreover, reacts favorably upon his main objective of building up the Kingdom; for it wins him friends, and demonstrates the

altruistic significance of the religion which he has come to teach. But of politics and everything that savors of it, let him beware. The wise cobbler sticks to his last.

CHAPTER SIX

THE STATUS OF THE MISSIONARY

I. *Disquieting Indications*

As SUGGESTED in chapter one, the primary factor in our missionary enterprise, and the true basic element of the Church's missionary organization, is the missionary in the field. We have considered him so far only in relation to his individual work. We must now discuss his status in more general terms; particularly in relation to his personal welfare, and to his place in the administrative organization of which he is, or ought to be, an essential part. Such at any rate is the Church's theory of self government. And this, be it observed, is less a question of individual rights than of the Church's right to the services of the individual.

His personal status first of all. Is it satisfactory, all that it ought to be? Is it conducive to efficiency? Does it encourage loyalty to the

service, and attract men and women of the highest calibre? We could wish that all of these questions were answerable in the affirmative, but there are indications not a few that this cannot be done without some measure of qualification. The scarcity of workers and the difficulty of securing the best were noted in the first chapter, and it was suggested in passing that there might be a *reason;* that the apathy of the Church at home was not wholly to blame. And as we consider the problem of personnel from the standpoint of the field, the conviction grows upon us that there are some things not quite as they ought to be.

In many districts we note a constant shortage of workers, particularly of those engaged in directly religious or evangelistic work: priests and parish workers. In some districts it amounts to a famine. Because of shortages the work cannot be extended in new and promising fields, and work already established suffers on account of the extra burden imposed upon the clergy in looking after unshepherded missions. But this is not all. There is a surprising mortality, too, in the mission staff. Replacements are almost if not quite balanced by withdrawals, so that we never seem to catch up. There are districts in which the staff more

nearly resembles a procession than an organized body of workers. They come, stay awhile, and go. Some of them never should have come in the first place—we have noted that; but the misfits are not the only ones by any means who return home at the end of three years, or six, if not earlier. Some of the best go back; and the most unfortunate part of it is that they seem to go back, many of them, disillusioned, and spread reports, exaggerated in most cases, which deter others from offering themselves for the field. This affects in turn the quality of those who apply for appointment. Men and women of serious purpose and high qualifications hold back, while the opposite sort, the failures at home, seek to improve their fortunes by becoming missionaries. Instead of getting "the best and only the best" for the most important work that she has in hand, the Church gets, very often, something quite different.

Considerations such as these would seem to indicate the need for a thorough study of the problem from the standpoint of the missionary himself; to discover, if possible, the causes which tend to impair the morale of the force and discourage enlistment. Some of the facts already deduced are suggestive. If the short-

age is especially acute in the directly religious work, it is probable that the lack of attention given to that phase of the service has something to do with it. But this will not cover every case, and it becomes necessary, therefore, to study the situation more broadly. With this purpose in view, let us review briefly the conditions of mission service, noting impartially the things which favor and prejudice the missionary's status.

II. *Conditions of Service*

Missionaries, generally speaking, are well cared for by the missions administration and by the Church at large. There is no question but that sincere efforts are made to minister to their comforts and necessities, and if there is any failure to achieve the end in view, it is due to errors of judgment rather than to unwillingness upon the part of those concerned. It is difficult at best for those who have had but little or no missionary experience to visualize the situation from a missionary's standpoint; yet in spite of this handicap, much has been done for the welfare of the Church's workers in the field.

Some of the regulations that govern the service are worthy of mention. The period of

continuous service is three years. At the end of this time the missionary in the foreign or extra-continental field is entitled to a three months' furlough on full salary, with traveling expenses for himself and family. In addition to this, the bishop may allow a yearly vacation in the field, in the intervening years, if provision can be made for carrying on the work. Teachers in mission schools are especially favored in that they are released from duty at the end of the school term, although their salaries continue through the summer. Their salaries, too, are considerably higher than those of religious workers and nurses. This may not be universally true, but in certain schools at any rate it is the case.

The primary reason for the triennial furlough is to afford the missionary a climatic change. Tropical climates in particular are insidious, and few northerners can live in them continuously without relief. This is recognized generally, and we find similar regulations among other organizations. The term of service for Presbyterian missionaries is two years, with two months' furlough; and the same period holds with tropical assignments in the United States Navy. Whether this shorter period is really necessary, the writer is not

prepared to say. If adequate rest houses were provided within the district, three years, in most cases, would not be too long; for most tropical countries afford possibilities of climatic change within their own borders, due to variations of altitude. But the greater elevations seldom are provided with living facilities, and special rest houses are necessary. If every district were provided with one or more of these, many an expensive trip home would be saved, and the health of the mission staff generally would be benefited. From a purely economic standpoint, no tropical district can afford to be without one.

In case of sickness, medical and hospital expenses are paid by the Department of Missions, and if necessary the patient is invalided home without cost to himself. Medicines, however, are not paid for; and there is an exception, too, in the case of hospital charges, for the patient is expected to pay one dollar for each day of residence. The department also pays dental bills, and a limited provision is made by the Woman's Auxiliary for the payment of life insurance premiums. Mention should be made, too, of certain more intimate provisions upon the part of the ever thoughtful Woman's Auxiliary, an organization dear

to the heart of every missionary: Christmas remembrances, and annual "boxes" of *new* clothing, made or purchased to order from measurements previously secured.

The missionary is appointed to his cure by the Department of Missions, at the request of the bishop of the district. The term of appointment is three years, with the assumption that the worker will continue permanently in the service. The status of the contract at the end of the triennial period, however, is somewhat vague, for he simply *stays on* without the formality of reappointment. His apppointment, as a matter of fact, may now be withdrawn at any time, without canonical procedure, and for any reason that appears sufficient to the bishop or the department. Missionaries, too, may resign, as they do quite frequently; sometimes for the best of reasons, sometimes for the worst, or, again, because hampering conditions strangely and mysteriously arise which make their work impossible.

And then what? Our missionary may be thousands of miles from home, with a family dependent on him, no private resources of his own, and with no way of finding a new charge save through the well nigh impossible medium of correspondence. It is considered enough

that the departing one receives Godspeed and a ticket home; but beyond that neither bishop nor department assumes any obligation. They may, and sometimes do, grant limited extensions of salary to tide over the period of readjustment. But that lies wholly within their good pleasure, and implies no right upon the part of the recipient. Acceptance of it upon such terms is embarrassing, for it too nearly resembles a dole. And if by any chance there are frictions in the background—*disgustos* we call them in Spanish—perhaps there will be no extension. That at least takes care of the embarrassment, but leaves our missionary a wanderer upon the face of the earth. He burned his bridges behind him when he accepted appointment, little realizing the uncertainties of a missionary career.

Here, then, is a condition clearly detrimental to the service. A sense of security is essential to the welfare of the missionary, quite as much as to the worker at home, and the fact of his remoteness from the home land calls for special consideration. In appointing a new missionary the Church should have in mind some definite plan for restoring him to active service in case of his retirement from the field for any cause short of canonical offense. The right

solution of the problem is not easily determined, but we may say at least that whatever extension of salary is made should not be dependent upon someone's good will; it should be a part of the salary contract. Definite provision, of course, will be made for placing the returned missionary. He must not expect too much, but reasonable employment he should have, and that, if it is humanly possible, within the province of his original enlistment. It is not exactly fair to say, "Go west young man, go west," to the ex-missionary who has reached the meridian of life, and has spent the better part of his ministry in some foreign field. His hankering for "home" is apt to be pretty strong, and to shuttle him from one "far flung battle line" to another is not calculated to fill him with enthusiasm.

Nor should men in priests' orders be left to the tender mercies of some under-secretary, be his qualifications never so great. Every priest, in such a crisis of his career, has a right to the counsel and protection of his Father in God, and if his canonical bishop is too far away to be available, the Presiding Bishop himself, as head of the missions organization, might reasonably be expected to assume that relationship.

The failure to envisage this problem in the past is due, no doubt, to the old theory that missions service is a life career, to be terminated only by death, old age, or physical breakdown. Retirement for any other cause carries with it, in the minds of some, a stigma not easily effaced; and the offending one forfeits, *ipso facto,* all further claim upon the Church that sent him forth. The theory is very beautiful, very impractical, and, in its application, very unjust. Any physician with experience in the tropics will assure us that for a very large number, death or physical breakdown will surely come if they endeavor to put it into practice. And all missionary bishops in all parts of the world will pray to be delivered from a rule that would saddle them for life with some of the human material that finds its way to the mission field!

In point of fact, there are many valid reasons which may operate to retire the best of missionaries before the goal of martyrdom is achieved, and a frank recognition of the fact is in order. For life service as an ideal, much can be said; but as a standard, it is out of the question. All the facts are against it. It is probable, indeed, that the actual average term of service would be lengthened if the

theory were abandoned; for more men of the right sort would then make the venture, and out of the greater wealth of volunteers, many would elect to remain permanently in the field. A period of service at the front should be looked upon as a normal privilege to which every man in Orders may aspire.

III. *Handicaps and Limitations*

As regards the methods of his individual work, the mission priest enjoys a distinct advantage over his brother at home, for he is much less hampered by local prejudices and traditions. His is a virgin field, and he may develop it very much as he will; may realize in fact the ideal parish of his dreams. This is one of the peculiar joys of missions service. On the other hand, he is subject to *higher powers*, which may separate him in a moment from his cherished work, or change it radically through the withdrawal of appropriations. *He may or may not be consulted.* He may discover, too, as we shall see later, that certain constitutional privileges to which he has been accustomed in the home diocese no longer avail him. He has no effective voice in the administration of the district, and even his freedom of speech is limited by a stringent rule of the Department

of Missions. For the forces in the field are very much under control, and from the decision of the Ordinary there is no appeal.

It should be noted in this connection that still further measures are contemplated, have been taken, in fact, to strengthen a system which tends, too often, to prejudice the missionary calling. A model code of canons for the government of missionary districts has been drawn up, and district convocations are now being urged to adopt it in place of their present canons. Among other provisons, more or less salutary, it appears that the mission priest yields the appointment of his local committee to the bishop; that the lay deputies to Convocation are chosen from among such appointees; that a priest may be put on trial for a canonical offense upon complaint of any three members of his mission; and that a "parish," failing in any way to keep up with the financial requirements, automatically loses its parochial status, disbands its vestry, and takes rank as an organized mission.

The last two of these regulations call for special comment. The canon governing the trial of a priest involves a peril little dreamed of by its authors; for it places the very life of the missionary, ecclesiastically speaking, at the

mercy of any three members of his mission. They may be of any race or color, literate or illiterate. Those who have lived for any time in certain countries must realize the dangerous possibilities of this provision. (Acquittal in an ecclesiastical court is only less damaging, both to the one charged with offense and to the good name of the Church, than a conviction.) That the canon effectively undermines the disciplinary authority of the mission priest is obvious. It should be replaced by one that safeguards, rather than imperils, his good name and standing.

The effect of the canon defining parochial status is to delay and discourage parochial self support, with its corollary of local self government. According to all sound missionary theory, the development of a self sustaining native church is the goal *par excellence* of missionary endeavor. But before a self sustaining church come missions developed into self sustaining parishes. But this does not happen all at once; it is a process of gradual growth, and calls for all possible patience and helpful encouragement. The pride of parochial status is a stimulating reward which must not be made too difficult of attainment; nor once attained should it be forfeited too summarily. But

precisely this is the effect of the canon cited, as will appear from the following incident, which illustrates the mind behind it.

In a certain extra-continental district there is a parish that was founded three quarters of a century ago by the Church of England. It had been self supporting for many years; but after coming under American jurisdiction, it was discovered that the health of an American-born rector could not be maintained without such periodical furloughs as are allowed to all missionaries residing abroad. But this implied a heavy additional charge upon the finances of a church which had just experienced a disastrous hurricane, and was struggling to maintain itself. The rector, in the meanwhile, had broken down through overwork, and had been ordered north by his physician. Immediate furlough was imperative, and as the parish could not afford to engage a *locum tenens,* nor could their sick rector live without salary, to say nothing of the expensive trip home, appeal was made to place him on the regular furlough list of the Department of Missions. The department, however, took the position that this could not be done, *unless the parish in question forfeited its parochial status and became an organized mission.* They demurred indignantly,

but in the end this proud old parish was forced to accept the humiliating condition.

This incident does not stand alone. There are other indications which, taken together with the canon in question, give color to the charge sometimes heard that *parishes* are not wanted in the mission field. For parishes, according to prevalent usage, are independent as regards internal administration and the choice of rectors; and too much independence in the mission field is apt to be troublesome. It is possible that there are those who assume this attitude, and who check wherever possible the growth of local freedom; but that it receives any countenance from the national administration we cannot believe.

There is, indeed, a problem here which calls for solution. It may be conceded that the loose disciplinary standards of the home diocese are not desirable for the mission field. The home diocese itself might be the better for some amendment in this respect. But whatever the difficulties of the case, nothing should be allowed to stand in the way of the growth of self supporting, self governing parishes. Discipline must be maintained; but too much subordination, on the other hand, is fatal to free development. The growing mission needs

stimulus, and the new parish requires encouragement and a helping hand, rather than penalties, if it is to be held in line. The mission priest, moreover, is entitled to look forward to some improvement in his status. If he has it within him to create a self sustaining parish, and with it a more secure position for himself, all possible coöperation should be afforded him.

But why, it may be asked, are these things not known at home? Why do not missionaries make complaint, if inequities exist, if their personal status is involved, or if their work is hampered by unwise regulations? For certainly the Home Church does not will it to be so. And the same question may be asked with regard to many other matters discussed in the preceding chapters.

The answer is obvious. The missionary dare not prejudice his work, to say nothing of his own standing, by criticism of the administrative organization or of its methods. His position is as vulnerable as that of a private in the regular army. Experience has proven the truth of this in many cases. To appeal to the Department of Missions in any matter reflecting upon the local administration of the district is tantamount to resignation. And as for speaking to the Church at large, whether of matters

local or of things pertaining to the general administration, his voice is silenced in advance by a regulation of the department which forbids any criticism, oral or written, without previous consent of the bishop or of the Department of Missions. He is deprived, in other words, of an inherent constitutional right, and what is even more serious, the Church is deprived of the benefit of his experience. If abuses of administration exist, they can only be corrected upon the initiative of the administrative officers themselves. If the whole missionary theory is out of joint, the work held back by penalizing regulations, glaring neglects, and outworn methods, the result is the same. The man at the front has nothing to say about it. "His not to reason why; his but to do and die"! For the missionary has no responsible place in the administrative organization. He is frankly an employee. We shall have more to say of this in the next chapter.

IV. *The Missionary's Salary*

The question of missionary salaries is a complex one, and generalizations are apt to miss the mark. It is easy to say that the clergy of the mission field are underpaid, but the same is true generally of the clergy at home. A more

pertinent observation is that the basis upon which the salary of a missionary is reckoned calls for revision. At the present time the salaries in Latin America, and presumably of the whole field, are based upon a graduated scale: so much for the first three years, a slight advance for the second triennium, and a further increase for the third; after which the amount is fixed. The object of this arrangement is to stimulate continuous service, and in the case of families, to provide for the natural increase of living costs. The theory is excellent, but fails to cover the situation. The increases are too small to have any appreciable effect on the term of service, and while they are helpful in the case of growing families, no account is made of differences in the size of families. A couple without children enjoys comparative opulence, while the family of six in a neighboring mission suffers actual want. A small educational allowance made for children of school age is too trifling to equalize the situation.

The question of education accentuates the problem very materially. How shall the children of missionaries be educated? Only those who have themselves faced the issue can know the travail of soul involved in that query. In many parts of the field, children of primary

age are cared for adequately, if not ideally, in the regular mission schools. But as most of these are limited to elementary grades, they are soon outgrown, and parents are confronted with two difficult alternatives. Their children may be sent to native schools, where such exist, or they may be placed in boarding schools at home. To choose the former means that they are to be exposed, in many cases, to moral influences of the most deleterious sort. It is a truism that children get more from their environment than from books. If we are satisfied, then, to have our little ones grow up as natives, to acquire standards and ideals which, to say the least, are not American standards and ideals, the problem is easily solved. Otherwise they must be sent to the United States.

The latter alternative, however, is possible only for those of independent means, for the cost of private school education has increased to a point where it is prohibitive to all but the wealthy. The department, recognizing the situation, makes an annual appropriation of $200 for each child educated at home; but this barely covers the cost of travel, and leaves nothing for actual school expenses.

In some districts, efforts are made to solve the problem by establishing special schools for

the children of foreign residents. This is excellent where boarding pupils are received and high school grades are offered. Unfortunately, however, this seldom is the case. A mere day-school, however excellent, serves only the missionaries resident in one city. And even where a boarding school is established, the financial problem of the individual missionary remains unsolved: for missionary salaries simply will not cover the cost of board and tuition outside of the family.

It is obvious that the situation here presented is a very serious one. The mortality that affects the missions service is sufficiently great on other accounts; but there is some comfort, at least, in the thought that a ponderable percentage of the losses may be classified under the head of weeding out the unfit. But not so here; for, as a rule, the problem of education is one that affects the seasoned missionary rather than the novice. Because of it a considerable number of missionaries are compelled to leave the service at the very time of their greatest usefulness. Either the Church must accept frankly the principle of a celibate mission staff, or make adequate provision for the support and education of missionary children.

A revision of the basis upon which mission-

ary salaries are estimated should come first, if the latter alternative is chosen. Length of service may remain as a factor, but the fundamental principle will be that of the living wage. A family of six requires more than a family of two or three, and salaries should be adjusted accordingly. And when the time for school arrives, the Church must make whatever provision is necessary, whether in the field or at home, for the proper education of the children of her missionaries.

But all missionaries are not of the clergy, nor are they all Americans. There are many unmarried women in the field, both native and American, and many native clergy with families. As regards the former, we may not hesitate to say that they are underpaid. American women of education and refinement receive salaries upon which they can exist, but nothing more. As for laying up something for the future, a duty which every unmarried woman owes to herself and to the community, it is quite out of the question. Unlike the clergy, their salaries are stationary, and do not increase on account of long service.

Native women workers in Porto Rico receive less than teachers in the lower grades of the public schools, with the result that it

is exceedingly difficult to secure capable women for the work. The native clergy, too, receive too little for the proper support of their families.

The answer is sometimes made that such meager salaries are justified upon the ground that a missionary must expect to make sacrifices. True; but of what? All Church workers, clergy and laity alike, consciously and gladly forego the world's proffered rewards of wealth and position. But are they expected to sacrifice health and loved ones as well? Must they forego actual necessities; not because it is necessary, but simply because of our penuriousness in supporting the Church's work? They are willing enough to make sacrifices, where such are needful; but it is shameful to say that the pittances paid some of the Church's most faithful workers are all that they have any right to expect.

And if the justice of their case is not sufficient, the claims of efficiency must be heard at least. Because of inadequate salaries many capable workers are compelled to leave the service, and it becomes more difficult year by year to maintain a high standard of efficiency. Native parents discourage their children from accepting staff positions, and young men hesitate to take Orders; not because they are unwill-

ing to make sacrifices, but because of the fear that they may not receive a decent living for themselves and their families. As standards of living vary in accordance with degrees of intelligence and efficiency, it follows that the Church's service is attractive only to the less intelligent and less efficient; and as her progress is directly dependent upon the intelligence and efficiency of her workers, it will take far longer to attain a given goal than if more competent workers were utilized. The supposed economy, therefore, becomes a disastrous dissipation of her resources.

CHAPTER SEVEN

MISSIONS ADMINISTRATION

I. *The Organization of the District*

WE HAVE considered the missionary in relation to the specific work to which he is appointed. Both he and his work, however, are but parts of a larger whole, *viz.,* of the missionary district; and the district itself is but one of the many districts in various parts of the world, which constitute the Church's expansive effort. It is evident, therefore, that the life and work of a missionary will be conditioned by this fact, and that any discussion of his "ministry" must include, of necessity, a discussion of the Church's missionary program as a whole.

The degree to which he is affected by these *external relations,* as we may call them, is seldom realized by the home student of missions. Yet not infrequently they constitute his main

problem, and the success or failure of his work is determined quite as much by the organization behind him as by his own individual efforts. Nor is it difficult to see why this should be the case. The rector of a home parish is the head of a self sustaining organization, and is the master, for the time being, of a freehold. Though subject to bishop and diocese, the success of his work is but remotely dependent upon them, and neither may transgress, beyond well defined canonical limits, upon his preserves. His parish is his castle.

But it is different with the missionary. He has no freehold, for he is the appointee, at pleasure, of his bishop and the Department of Missions. Neither he nor his work is self sustaining, since both are dependent upon the appropriations of the department. And as the amount available for a given district must be apportioned among the stations, it is obvious that the needs and demands of each are matters of vital interest to all. This is inevitable, and it indicates the delicate nature of missions administration, both at headquarters and in the field. A given decision involves not only the wisdom or unwisdom of a given project, but grave questions of justice which have their repercussion in all parts of the field. Weighty

indeed is the responsibility of the missionary bishop and of the executive officer at home!

The internal organization of a missionary district is analogous to that of a home diocese, but with a difference. The Council of Advice answers to the Standing Committee, but instead of representing the district, it is appointed by the bishop. Even so, it is strictly an advisory board, and apart from the admission of postulants and candidates for Holy Orders, has no powers of its own. The Convocation corresponds to the Diocesan Convention; but in so far as the administration of the district is concerned, its decisions are of little more weight than those of the Council of Advice. Resolve and fulminate as it may, policies are determined, stations are opened and closed, and appropriations made, quite as though it did not exist. The truth of this may easily be verified from a brief study of the solemnly *whereas-ed* and ratified resolutions which fill the Convocation journals. For unless the bishop, upon his own authority, enforces convocational decrees, they are altogether without effect. In the new canons for a missionary district, recommended by the Department of Missions, and approved by the National Council, the independence of the missionary Con-

vocation is still further prejudiced by a provision which makes the majority of its members subject to the bishop's appointment.

The net significance of this constitutes the "difference" to which we have alluded, *viz.*, that where the diocese enjoys representative government, the district does not. Its constitutional machinery has about as much reality as that of a tropical republic. This may or may not be inevitable and right; but before discussing that phase of the subject, it is well to recognize the fact.

II. *Who Governs the District?*

Where, then, resides the authority that rules the district and determines its policies? It would be easy to say, "in the bishop," "in the Department of Missions," or "in the National Council"; but the solution is not so simple. The one thing certain is that neither the mission staff nor the district as a whole has any part or lot in the matter. And when we come to investigate "higher up," we find that our missions administration is characterized by an overlapping of vaguely defined spheres of official activity, which makes it extremely difficult to determine the real source of authority in any given case. This results, nat-

urally enough, in division of responsibility, with the inevitable consequences of such a condition.

A concrete case will illustrate best the anomalies of the system, and the injustices which sometimes flow from it. By direction of the National Council, the bishop of a certain district called together a budget committee of his senior workers, to take counsel with regard to the next priority program. There was one station which had been the cause of great anxiety for a long time. It had no property, and for several years it had been impossible to secure for it a priest. A small, poorly equipped day school in a rented building, and a mere handful of communicants, was the net result of a long, painful, and expensive experiment, which had cost the Church many thousands of dollars.

After considerable discussion, the committee, with the bishop assenting, recommended that this mission be closed. They then proceeded to draw up a list of urgently needed priorities, giving first place to a mission which had not yet received anything from this source. These recommendations, representing the combined wisdom of the bishop and his most experienced workers, were forwarded to New York. The new program of the National Coun-

cil was made up the following summer, and published in October for the General Convention. Presumably it was based upon the recommendations received from the various missionary districts.

But this is what actually happened. The full list of askings was published, *but in reverse order;* at the head of it, and making first claim upon the priority funds, appeared an item of $10,000 for a mission which had been, already, the largest beneficiary of building funds, and whose recommended place was at the bottom of the list. The committee, as a matter of fact, had not recommended it at all; but Convocation goodnaturedly added it to the list simply to keep the matter before the Church. Following this appeared two totally new items, calling for $15,000 for the purchase of land and erection of buildings at the station which the district committee had recommended to be closed. As the foregoing amounts were far in excess of what the district had any hope of receiving, it meant that the actually recommended projects were thrown into the discard.

Curiously enough—and this is the main point of the incident—the responsibility for these remarkable proposals could never be discovered. As they had not been discussed or

even suggested either in the budget committee or at Convocation, it was obviously something more than a clerical error. And even in the revision which came inevitably as a result of the storm that was provoked, the unseen hand which directed the affairs of the district was still in evidence, for while the new items were discreetly dropped, the head of the list was still held by the mission which in the judgment of committee and Convocation alike had least claim for recognition. Incidents such as this, differing in detail, but of the same general import, are of frequent occurrence in the mission field. They are the natural and inevitable result of divided authority, indefinite responsibility, and divergent theories of missions development. And as long as the mission clergy are deprived of any share in the missions administration, such incidents must always be.

The position of the missionary bishop himself is anomalous. Within the limits of the district he exercises a sway of which no diocesan at home would dream. This is a matter of common knowledge. Theoretically, he is, or has been heretofore, subject to the House of Bishops; but that was an overlordship so remote, and so widely diffused, as to be of no great embarrassment. His position of financial

dependence, however, makes him effectively subject to the will of the home office, which also exercises certain powers of appointment. In other words, he is subject, theoretically, to an authority with no effective powers, and dependent practically upon an administration with no authority. Such a relationship is altogether vicious.

The Department of Missions itself, as we shall see later, has not fully adapted itself to the principles of the new national organization, and is laboring under two irreconcilable theories of administration. There are certain confusions and mal-adjustments, too, in the relationships of the various departments; and, finally, the National Council has absorbed certain powers which belong naturally to the Department of Missions. . . . We shall come to all this in due time.

III. *Administrative Reform*

The first step to be considered in any scheme for remedying the defects of the missionary organization will be a revaluation of the various elements which enter into it. As now constituted, it is not unlike an inverted pyramid, with its basic elements in the air, unable to contribute anything to its strength or

stability, while the apex endeavors vainly to function as no proper apex is supposed to do. A saner and more efficient theory of administration would reverse all this, by utilizing the forces of the field, with all their wealth of first hand knowledge and practical experience. From them the central governing body would derive strength and renew its vitality, just as the administrative authority of some great corporate industry draws upon its rank and file for new ideas and the renewal of its personnel.

Definite provision must be made for linking up the mission clergy with the general organization, and giving them an active and responsible share in the work of administration. This is a matter of inherent right, without which the status of the missionary must ever remain under a cloud. It is also a constitutional right, for ours is a democratic Church and it is the consistent theory of Constitution and Canons alike that the priesthood should share in its government. It is anomalous, therefore, that so large a number of the clergy should be disfranchised. But it is also, as we have had occasion to note, a right of the whole Church to the services of the individual. The Church needs in the sphere of administration that ex-

perience which is acquired only in first hand dealing with the problems of the field.

As regards participation in the administration of the district, this will begin with a frank recognition of the fact that the bishop and his corps of clergy are quite capable of directing the work of the district, within such broad lines of policy as may be adopted by the central authority, after consultation with the various districts. This is axiomatic. At their worst, they would make infinitely fewer blunders than any group of men, however wise, living a thousand or ten thousand miles away: strangers alike to the soil, the climate, and the inhabitants of the field; unable to speak their language, and with no missionary experience of their own to guide them. If there is any doubt in a given case, drastic action should be taken to assure the Church of worthier representation.

But to this end, the present useless and unworkable organization of the district will come in for radical readjustment. Instead of attempting to imitate the home diocese, let there be an organization designed specifically for the peculiar needs and conditions of the mission field. This, in all probability, will take

the form of a Bishop's Council, comprising all the clergy, and one representative lay missionary from each mission. It will meet twice or more a year, and may be represented between meetings by an executive committee of its senior members. This body will not infringe upon the rightful prerogatives of the bishop, but will share with him, in such measure as may seem wise, the executive responsibilities of the district. Questions of policy, of distribution of funds, and the opening of new work, etc., will fall naturally within its jurisdiction; the bishop retaining always the right of veto.

Convocation will continue as at present, but shorn of the executive functions, which exist more in name than in reality, and transformed into something like a convention of the Brotherhood of St. Andrew. Its objects would be educational, devotional, and inspirational.

If it is objected that this arrangement gives the lay members of the district no part in the administration, the answer is that, taking our missions generally, they are not ready for it. There are notable exceptions, to be sure; but as a rule, the presence of non-worker lay deputies in our convocations is a liability. This, of course, from the standpoint of efficient administration. And, indeed, the confessed theory

of the present system looks less to this end than to a vague hope that by bringing them into the Convocation they will be "educated" for self government later on. The writer ventures to believe, however, that this objective will be gained far more effectively in a gathering of the sort indicated in the preceding paragraph, and without the attendant sacrifice of efficiency involved in the present plan.

A perhaps unforeseen result of the existing organization is the exaggerated place it gives to the relatively small groups of American Church people residing in the various districts. Because of their familiarity with Church usages, and their superior education, they quite overshadow the more timid native delegations, and carry off the majority of the honors. In some ways their presence is a distinct contribution; but it will be found, in the long run, that however devoted to the *Church* foreign residents of this category may be, they are not always single hearted in their allegiance to the cause of missions. Often enough, they are frankly skeptical, or are interested only in their philanthropic phase. They undervalue the spiritual ends, and tend, unconsciously, to discourage the religious side of the work. And even on the philanthropic side their interest

is not always unselfish, for it sometimes happens that benefits intended primarily for the natives are diverted to their own uses. This particularly in school and hospital work. The fact that they are, at best, a transient class detracts from their usefulness, and accounts in large measure for their attitude.

The native Christians, as such, constitute a far more important element, and it will be observed that the proposed council gives them due recognition. Not, indeed, by unwieldy elective delegations, but through the inclusion of the native clergy and representative lay workers. These are their natural leaders, and are the ones who can best voice whatever contribution they have to make.

The present Council of Advice may well stand as it is, although many of its present functions, shadowy at best, will be absorbed by the larger council described above. In order to avoid confusion of nomenclature, there is no valid reason why it should not be called the Standing Committee. It will confine its activities mainly to the canonical matters indicated in the canons of General Convention.

IV. *National Organization*

The general missionary organization of the

Church is a somewhat complicated affair. Legally speaking, the Domestic and Foreign Missionary Society still exists; but by canonical provision its powers are now exercised by the National Council, which acts as its Board of Directors, and whose officers are, *ex officio,* the officers of the Missionary Society. Under the general provisions of Canon 61, the Presiding Bishop and National Council "have charge of the unification, development, and prosecution of the missionary . . . work of the Church, of which work the Presiding Bishop shall be the executive and administrative head." In other words, the functions and purposes as well as the legal authority of the Missionary Society have been transferred bodily to the Presiding Bishop and Council.

From its own membership, the National Council is directed to organize six "executive departments," the first of which is the Department of Missions and Church Extension. This department may appoint, subject to confirmation of the Council, additional members not exceeding twelve, who enjoy equal powers with those designated by the Council itself. A by-law provides that each of these groups shall consist of not more than ten persons. The function of the department so organized is to

"assist and advise the President of the Council in the unification, development, and prosecution of the work of Missions and Church Extension."

The Presiding Bishop is, *ex officio,* a member and the chairman of the department, as he is indeed of all departments. He is also, it will be remembered, the "executive and administrative head" of the Church's missionary work. For the more efficient discharge of this great responsibility, he appoints an Executive Secretary of the department, who presides in his absence, and performs such duties as he may prescribe. He may also appoint such other secretaries as may be necessary, their duties being determined by the department, subject to the approval of the Presiding Bishop. The secretaries hold office "during the pleasure" of the Presiding Bishop.

The relative responsibility assumed individually by the Presiding Bishop and by the department as such does not appear. Canonically, he may take the initiative, or he may leave the direction of affairs largely to the department. The latter would appear to be the case, if we might judge from the fact that the secretaries customarily refer to the department as the source of authority in any given case. In real-

ity, however, the jurisdiction of the department is subject to important limitations; for the National Council reserves to itself the more important questions of missionary administration, and the right of appropriating funds. The department appoints missionaries to the field, carries out the policies of the Council, and administers the appropriations. But even here its activities are conditioned by the character of its organization. Its members hail from all parts of the country, and serve, of course, without compensation. On account of the great distances involved in reaching the place of meeting, the demands of their own work, and the complexity of the department's business, it is impossible for them to dwell upon administrative details. All that can be expected of them at their brief quarterly meetings is to approve or disapprove such matters as are presented to them in the agenda of the executive secretary. They meet, regularly, but four times a year, and their meetings are limited to a single day.

But what of the vast multitude of administrative matters which come to headquarters from all parts of the world? Every day and working hour is filled with them. From far east to far west, from farthest north to the tropics they come, by telegraph, cable, tele-

phone, and mail; and, worst of all perhaps (!), the missionaries come in person to present their claims and plead their causes. Only those who have taken the time to watch the "machine" at work can have any idea of the enormous amount of business that passes through the Missions House in the course of a year. Much of it, to be sure, is mere detail; but if it be remembered that human souls are the merchandise of missions, it will be understood that even details may be fraught with a significance that is unknown in the ordinary affairs of the business world. And of weightier matters there is a corresponding abundance.

To cope with such a condition there has come into being a third administrative group, the existence of which is unknown to the Church at large, and for which there is no specific provision either in the canons of General Convention or the by-laws of the National Council. Born of necessity, it is informally styled the "Officers' Meeting," and is made up of the secretaries of the subsidiary divisions, who have their headquarters at 281 Fourth Avenue. As a rule it meets weekly, or more often if need be, and the executive secretary of the Department of Missions presides. That it is something

more than a mere conference is evident from the fact that it authorizes the expenditure of certain funds, as for example the payment of medical and dental bills, and registers decisions with regard to many problems originating in the field. It sometimes passes upon the papers of applicants for the field and authorizes their appointment. It also passes upon all matters that are to be referred to the quarterly meetings of the department, reporting them with definite recommendations. Formal minutes are kept of these important meetings, and are bound up with those of the Department of Missions and of the National Council.

As shown by their minutes, the decisions of the officers' meetings fall into two categories, which are termed respectively resolutions of "final action" and "recommendations." The former become effective at once, but as a matter of form are referred to the department for ratification at their next meeting. The following, under date of January 18, 1927, are examples of such action:

> "Resolved: That in accordance with the request of Bishop....., Miss..... be and hereby is appointed as nurse at..... with stipend at the rate of $....," etc.

A resolution accepting resignations.

A resolution authorizing the use of funds for house rent.

A resolution authorizing the payment of children's allowances.

Under the head of "Recommendation" to the department, we find the following:

That $300 be added to a certain appropriation.

That an appropriation be made for nursing service at a certain hospital.

That a certain appointment be made.

That an expenditure of $14,500 be authorized for the erection of a missionary residence.

With few exceptions, there is no indication that the resolutions for "final action" were considered individually by the department. They appear rather to be covered by a single motion of approval, as follows:

"The Domestic Secretary presented the final action and recommendations of the officers taken at their meetings on January 18, February 2d, and February 7, 1927, pertaining to this (the Domestic) field.

"The final action pertaining to the Latin American and Foreign Fields taken by the

Officers at their meetings on January 18th, February 2d, and February 7, 1927, as well as the recommendations of the Officers pertaining to these fields, were presented by Dr. Wood.

"The final action pertaining to the above fields is ratified."

It appears, then, that there are three distinct levels of administrative authority: the secretarial staff, the Department of Missions, and the National Council; and all of them must act, ordinarily, before any matter of major importance receives authorization. Even when proposals are brought directly to the department or to the National Council, they are very apt to be referred to the secretaries for recommendation. A vast number of lesser matters, however, may be dealt with directly by the secretaries, either individually or collectively through the officers' meeting. The urgency of many matters, indeed, could hardly wait for a quarterly meeting.

The ordinary routine of business, therefore, will be as follows:

To each divisional secretary will go the matters which have to do with their respective departments, whether Foreign, Domestic, Latin American, Educational, or Foreign-born.

Many things can be disposed of at once, but proposals outside of the ordinary routine are reserved for the weekly meeting of officers. Under the rules, this body has a considerable range of authority, and takes final action in a large number of cases. Other matters, however, not lying within the province of the secretarial staff, are referred with recommendations to the quarterly meeting of the department. Naturally there is an imposing accumulation of these references when the time for the meeting comes round. They are skilfully classified, however, and a typewritten agenda is submitted to the members some days in advance. As the various items come up in order, the executive secretary makes such explanations as may be necessary, and recommends a course of action. Discussion then is in order, so far as the limited time permits, after which the department registers its decision. But the department cannot always act, for appropriations and questions of policy, it will be remembered, are reserved to the Council. Yet in all such matters referred, the department appends its recommendations.

Having passed the gauntlet of the officers' meeting and the quarterly meeting of the Department of Missions, the agenda, very much

reduced by this time, comes to the National Council for final action. Even with eliminations, however, it is formidable enough, and must be handled with despatch; for the Council has but two days to meet, and it must deal with agendas from five other departments as well. Here again, the executive secretary explains the various items, and offers his recommendations. After due deliberation the Council votes. In most cases it will confirm the recommendations accompanying the proposal.

Two other departments sustain an important relation to the missions administration, *viz.*, the Departments of Field and Publicity. The Field Department, unfortunately so called,* presents the program to the Church at large through an imposing staff of field secretaries, and raises the funds for its various projects; while the Department of Publicity advertises the manifold activities of the Church both at home and abroad. Full and loyal cooperation upon the part of these departments is most essential, for without it no project of the general administration can prosper. This is

* There was a time when the term "field" referred to the unconverted world, and the harvest had something to do with human souls. But this is a day of inverted values, and we should not be surprised if the place of gleaning is looked upon, by some at least, as the beneficent source of balanced budgets. And as for the harvest; well, a "golden" harvest is not altogether without precedent!

particularly true of advance work, which depends heavily upon publicity and effective presentation. If for any reason these are withheld, the cherished object can hardly be attained. There is a possibility, too, of partiality in presentation and publicity, so that certain parts of the field are kept constantly in the Church's eye, while others of equal or greater importance are condemned to obscurity. Too great care cannot be exercised to avoid this, for it is a very serious wrong, both to the individual mission and to the Church at large. To the latter because, on account of such unfair propaganda, the Church is sometimes led into unwise ventures, and to the profitless investment of large sums of money.

Such, in brief outline, is the administrative system that governs the Church's great enterprise. It is admirably designed, but it is new and not fully adjusted as yet to the task before it. In some cases its principles have not been consistently applied, and there is a possibility that, in spite of its efficiency from a purely administrative standpoint, it may not always minister to the most effective development of the work or to the most equitable administration of the Church's resources. Considerations like these must not be overlooked.

Question arises naturally with regard to the status of the Department of Missions, and its relation to the National Council. At first sight one might infer that it occupied the place and prerogatives of the old Board of Missions. But this is very far from being the case. The Board of Missions, which was in reality the Board of Directors of the Domestic and Foreign Missionary Society, is now represented by the National Council. It is to this body that the General Church has committed the full powers of missionary administration. Outwardly, the group now constituting the Department of Missions bears a close resemblance to the "Board," for in several cases it comprises the same personnel; but its powers are very much contracted. In particular, it has lost financial control, and even in matters of missionary policy it defers to the National Council. Technically, the all-important subsidiary divisions, Foreign, Domestic, Latin American, Educational, Foreign-born, and Archives, are parts of the department, and the term should be thought of as including them. But practically and actually, they stand apart from it, and constitute a separate group which sustains direct and more important relations with the Presiding Bishop and Council.

From a perusal of their respective minutes, it appears that a very large proportion of the matters discussed by the department at its quarterly meetings are discussed again the day after by the National Council. The argument advanced for this duplication is that it assures a mature and conservative consideration of the matters in question. Anything that is vouched for by two such groups must be right enough. Probably so; but in view of the distinguished personnel of both, it would appear to be an overcautious and decidedly cumbersome procedure. And it is not impossible that it tends in some cases to divide responsibility; for where two bodies pass consecutively upon the same questions, the first may be tempted to a lighter consideration than if its decisions were to be regarded as final, while the second may defer over much to the recommendation of the other, in whose special province the matter lies.

But if the department proper has suffered a diminution of its prerogatives, the secretarial staff of the Missions House has gained. A compact, highly specialized group, in close daily contact with the Church's business in all its ramifications, and in daily contact with one another, they have acquired a practical authority which neither Department nor Council may

question with impunity. Tentative as they may be in form, their decisions and recommendations are very apt to indicate the final issue. It is the authority of knowledge and experience; and who shall gainsay it? How thoroughly they discuss, as a group, the problems of administration is indicated by a comparison of their minutes with those of the Department of Missions and the National Council. In the October meetings of 1926, for example, we find that as against seventy pages for the Council, and forty-four pages for the department, the officers' meeting for September alone covers 179 closely typed pages of legal cap paper. Multiplying the last figure by three, for there are three months in a quarter, we have an imposing record of 537 pages of solid business.

Various considerations suggest themselves in this review of the administrative processes of our national headquarters. As regards the secretarial staff, there would appear to be a lack of balance between authority and responsibility. Due to the very virtues for which they are to be commended, knowledge, experience, and efficiency, they tend inevitably to shape and determine the whole program of the Church's endeavor. The Department and Council, meeting but four times a year in one-and two-day

sessions, can do little more than "rubber stamp" a very large proportion of the matters submitted to them. The secretaries exercise a very real authority; yet, save for the matters finally disposed of in their meetings, the responsibility lies with the Department and the Council. *They* cannot be held accountable; and when a missionary bishop protests the fate of some darling project (assuming that such thing could really be), the guileless secretary is able to plead a perfect alibi. The department killed it because of his emphatic recommendation, knowing nothing themselves about it; but after all, *the department did it:* and as the department resides, between meetings, at twenty different addresses in various parts of the United States, it doesn't mind much if it gets the blame! All of which suggests the truth, that strict accountability is a very important feature of an administrative system.

There are but two ways of dealing with such a situation. Either the practical authority of the secretarial staff may be legitimized by canonical recognition, or the purely theoretical authority of the Department and Council may be made practical by longer and more frequent meetings. Unless these two groups are prepared to give more time to the administration

of the Church's business, they should be content to forego a control which, in many cases, is purely formal.

If the latter, however, is considered impractical, an effort must be made to insure more effective supervision upon the part of the Department and Council; and to this end, some readjustment of their relations would appear to be in order. Particularly, the department should exercise a larger discretion in dealing with matters purely missionary. Its *raison d'être,* under present arrangements, might almost be called in question. Jurisdiction over certain spheres, indeed, pertains naturally and inalienably to the National Council; such as relations with other religious bodies, questions affecting the doctrinal position of the Church, and the relative amounts to be assigned to the various departments for the prosecution of their work. But if it is true that the members of a given department are chosen because of their special fitness for handling its affairs, then it must follow that they are better able to shape its policies and determine its budgets than the Council itself, which is not selected on account of any one department, and which must divide its time and attention among *six.* It cannot, in the very nature of things, be conversant

with the administrative details of all, and to assume such omniscience must inevitably prejudice its authority.

But if the Department of Missions is given more authority, it must, upon its part, give very much more than a single day to its meetings. Three days would not be too much. And more regular attendance upon the part of the members is very much to be desired. At the important January meeting of 1927, when the critical problem of curtailing the budget for the current year was at issue, there were ten members present, besides the Presiding Bishop and the executive secretary, *and thirteen absentees.* More frequent meetings would be desirable; but doubtless this must be ruled out on account of expense. The cost to the Church of assembling quarterly the seventy-two possible members of the six departments and the twenty-four members of the National Council, coming as they do from all parts of the country, is a matter which might well engage the attention of the Finance Department. At least seventeen of them hail, at the present time, from beyond the Mississippi River. But of course there are duplications, and perhaps some of the departments do not meet so frequently.

V. *The New Constitutional Theory*

That the world-wide enterprise of missions requires a supreme and authoritative center of administration would appear to be obvious; yet curiously enough, it is a recent theory, cautiously maintained by some, questioned by others, and not fully worked out as yet in practice. At first sight our missions' administration seems to be organized upon that basis; but a closer acquaintance with its methods and policies will show that it represents, in fact, two theories which are diametrically opposed to one another. One is the old theory of decentralized authority, under which the missionary movement in the American Church was first developed, while the other is that of a central administration actively directing the work in all parts of the world.

In order to appreciate the situation, it will be necessary to trace briefly the course of development which lies back of it. There was a time, and that not so very long ago, when the cause of missions required apology; when appeals for financial support must be made with caution. Church people generally looked upon missions as the affair of a more or less privately promoted society, rather than a corporate responsibility of the whole Church.

Naturally, therefore, the enterprise developed along the lines of least resistance. The Domestic and Foreign Missionary Society made little or no pretense of asserting authority over the workers in the field, and expressly disclaimed any thought of dictating a common policy for the government of the work. The nature of its organization precluded the possibility of such ambitions. It was, as we have seen, but little more than an agency for sending out missionaries and for the collection and distribution of funds. The direction of the work in each missionary district was the exclusive affair of the missionary bishop, and he was answerable only to the House of Bishops. There was but one limitation to this jealously maintained prerogative; and that lay in the discretion exercised by the Board in making appointments and in the appropriation of funds. Salaries, to be sure, must be paid; but new work and new workers depended upon the will of the administrative officers at home. In spite of theory, therefore, here was an authority of the most realistic sort; and episcopal prerogatives, in face of it, were measurably tempered.

It was an illogical situation: upon one hand, a theory of episcopal independence, and upon the other, an organization designed for certain

definite temporal ends, professing a policy of *laissez faire* with regard to the internal affairs of the district; yet actually and *inevitably* dictating them. Inevitably, because money cannot be appropriated without judgment of the purposes for which it is to be used. In practice, therefore, the officers of the Domestic and Foreign Missionary Society exercised an enormous influence over the development of the work.

Whether innocently or with intent, the creation of the essentially new office of Presiding Bishop, the institution of a National Council and a Department of Missions, implied a reversal of the theory which underlay the former organization. For it gave an authority which is representative of the authority, temporal and spiritual, of the whole Church; and this, together with the specific grant of jurisdiction over the work of missions, constitutes a natural limitation to the independence of individual missionary districts. In face of such an authority, bishops may no longer appeal to the House of Bishops as the exclusive source of their prerogatives. And for the same reason, the Department of Missions, representing, as it does, the Presiding Bishop and the National Council, acquires the right

and duty to be something more than a clearing house for workers and for money. The authority once exercised timidly, irresponsibly, and with loud disclaimers, may now come forth and claim its right.

VI. *The New Responsibility*

Nor is this merely a matter of privilege and prerogative. It is a responsibility from which there is no escape. As long as the affairs of missions were administered by a body, limited in its constitution to certain specific ends, that body could not be held responsible for the success or failure of the work. But all that has been changed. The administration has been taken over by the Church itself through the creation of a new administrative authority, and those who now stand at the helm are answerable for the results. By no means can they escape responsibility if things go wrong, if inefficiency characterizes our great work, or if divergent and contradictory policies prevail. The livery of honor carries with it inescapable implications.

But logical as this may appear, it is still a theory, or, if you will, a principle, not fully worked out in practice. The importance of it lies in the fact that it is woven into the warp

and woof of the Church's new constitution, and however hesitant we may be in giving it recognition, it is bound to assert itself in the long run. Come to it we must in any case. But in the meanwhile we must not deceive ourselves as to the reality. It is one thing to have a constitution on paper, and quite another to have it at work. For by no stretch of language can it be said that the new order has become effective so long as the old theory of *laissez faire* is still in vogue, with the unavoidable corollary of financial control. It is this theory more than anything else that accounts for the lack of unity and of definite policies: the neglect of preparedness as regards literature and equipment, the failure to emphasize directly religious work, and our naïve indifference to missionary training and technique. All of these evils have resulted from the *hands off* theory of the past. It means no direction, no leadership, no forethought, no scientific study of vital problems. Each district is allowed to shift for itself, solve its own problems, work out its own salvation. Yet all the while, consciously or unconsciously, decisions are made at home which gravely affect the work, and make impossible the development of consistent policies in the field. It is a species of invisible control,

which dare not assert itself, and which, for that very reason, is irresponsible, fortuitous, and inept.

The missions administration as now constituted, is differentiated from that of other departments, in one important particular, *viz.*, men of outstanding missionary experience are rarely called to its executive offices. Under the former regime, there was no reason, theoretically at least, why this should be done; for, as noted above, the Board of Missions was not supposed to have anything to do with the methods, policies, or direction of the work. Unlike the Mission Boards of other Churches, therefore, that of the Episcopal Church seldom has numbered missionaries of long experience among its executive officers.

But if the new administration is to discharge the new functions ascribed to it, if under the unifying, aggressive leadership of the Presiding Bishop it is to formulate common policies and direct the far flung forces of the field, as the armies of a nation are directed by a general staff, it is obvious that the field itself must contribute to the personnel of the home organization. For it is inconceivable that men without missionary experience, however wise or experienced in other directions, should bear

alone so grave a responsibility. Veteran missionaries must be recalled, if need be, to share the burden, to occupy posts of responsibility in the executive offices, and to leaven the administration with their practical knowledge of missionary needs and conditions. This is in keeping with the practice of other missionary organizations, and of the greater commercial concerns doing business abroad.

That the new theory is slow in establishing itself need not surprise us, for we must remember that the Department of Missions, unlike the other departments, has a long and honorable tradition behind it. It existed, under another name, before the present organization was devised, and its methods and policies are the outgrowth of generations of experience. It was not so much created, as taken over. And it is just as well, perhaps, that the change should come slowly. Sudden changes involve disruption and disorder. The new regime must win its right rather than assert it.

There are, too, certain specific factors which make the assumption of new prerogatives by no means easy. There exists, first of all, a vague, undefined fear of centralization, based upon the mistakes of other days. Yet centralization is inevitable, for without it there must

be a limit to the Church's development. Growth and complexity of organization are inseparable, and if it were not for the simplifying effects of centralization, the Church would be overwhelmed by the sheer burden of its machinery. Precisely that is the *raison d'être* of centralization: it is in fact a simplifying and unifying process. It makes for efficiency and economy; and if it is accompanied, as it always should be, by direct responsibility, the dangers attending it will be eliminated to a large degree.

And missionaries themselves are jealous of their prerogatives. They are quick to resent any intrusion upon the part of the home office; for they, too, have been brought up on the old theory that the Board of Missions was simply a purveyor of supplies. This attitude was stimulated not a little by the fact that the Board seldom included men of missionary experience. "What do they know about it anyway?" was the all too common comment upon the latest cables from New York.

Missionary bishops in particular may be supposed to experience a hesitancy in admitting restrictions upon the virtual supremacy that they have enjoyed in the past: a species of absolutism which has been the theme of many a half envious jest upon the part of their episco-

pal brethren at home. The over-lordship of the House of Bishops was too vague and too remote to cause them any embarrassment. But the new national organization is a different matter. It is more easily reached, its voice is becoming more and more articulate, and of its authority there can be no question. It speaks for the whole Church; and as representatives of the whole Church, sent, maintained, and commissioned for a certain work, the bishops are, and always have been, answerable for their acts. Now that the Church's voice has become audible, through the setting up of a Presiding Bishop and a National Council, they can be asked to give answer for the trust imposed upon them.

Yet it must not be supposed that missionary bishops have lost any actual rights; for they have not. Their rights are the same as formerly. But they have been relieved of certain onerous responsibilities which fell unfairly to their lot in the past. The weighty problems that once oppressed them can now be passed up to a higher authority; the loneliness of their former position has been relieved; there is a court of last resort to protect them from unwarranted invasions upon the part of overzealous officials of the home office; and last

but not least, the power of the purse has been checkmated, and the policy of the district is no longer the plaything of ecclesiastical financiers.

The Church's missionary enterprise, in short, has been, or is in the process of being, unified. Instead of a heterogeneous assortment of missionary districts, each following its own bent, and answerable in point of fact to no one, we are approaching the status of a united army, under a common leadership. What the allied forces in the World War achieved through the acceptance of a supreme commander is taking place in the missionary organization of the Church. And in working to this end, two vital principles stand out before all others, *viz.*, that authority and responsibility go hand in hand, and that justice and efficiency alike demand a place for the missionary in the administrative scheme.

VII. *Formulating a Missionary Policy.*

We have spoken frequently, in the foregoing pages, of general policies, and it remains for us to define these more precisely. It should be understood, first of all, that by policies we do not mean restrictive limitations. They will have nothing to do, for instance, with questions

of Churchmanship, for that is the prerogative of the bishop, and may not be invaded by any one. Within recognized limits of loyalty, the bishops and priests of the mission field have the same freedom in such matters as the clergy at home, and the missions administration must recognize their right. Interference is only justifiable for the protection of individual rights; and that only by the Presiding Bishop himself. It is for him to see that every missionary, bishop, priest, or layman, is assured a reasonable freedom in the exercise of his ministry. General policies will have to do rather with practical methods, and with the principles which govern the development of the work. They will be concerned with the relative emphasis laid upon different phases of the work, and with the solution of major problems.

The formulation of policies is a matter of great importance, because of their far reaching effect, and calls naturally for the utmost resources of wisdom and experience. Obviously, policies should not be determined by those who have no practical acquaintance with the problems involved; nor may any group of men, of whatever qualifications, sit in New York and dictate to the workers in the field. That is not the Church's way. But workers in the field can

be called to New York to confer with home officers, to contribute of their experience, and to share with them the responsibility of drawing up definite programs for the development of the work.

Some years ago there was great stir over a so-called Pan-American Missionary Conference, composed of representatives from our own, and from the various Protestant Churches working in Latin America; and every now and then the press chronicles some new "conference," at home or abroad, between representatives from the Department of Missions and those of other Mission Boards. But never, within the writer's knowledge, has there been a general gathering of the missionaries of the Episcopal Church to take counsel with regard to their common work. Even in the closely related group of Latin American districts, working side by side and faced by the same problems, no effort has been made to secure a regional conference to discuss their common needs and common aims. The writer himself has proposed such gatherings, and other missionaries, no doubt, have done the same; but nothing has been done. It is an astonishing situation when one thinks about it: conferring

ostentatiously and officially with any and every sort of outside body, but no counsel of any sort among ourselves. One wonders what contribution our distinguished representatives can possibly make under the circumstances, or for whom they speak.

But conference there must be; and not conference only, but active participation of missionaries in the development of mission policies. Provisions should be made, first of all, for assembling regional groups. This, indeed, has been accomplished to some extent in China and Japan, upon their own initiative, through the organization of the Chinese Holy Catholic Church and the Holy Catholic Church of Japan. The five districts of Latin America, embracing, as they do, distinct nationalities, do not lend themselves to the same type of organization; nor is it desirable that they should attempt it. But they can at least come together for the purpose of discussing their needs and difficulties, and for working out a more rational and more consistent program of propaganda than the hodge podge of contradictions that we are now offering these bewildered people. The training of native clergy and lay workers, the question of literature, and our attitude

toward the Roman Catholic Church, and certain local customs, will figure largely in the deliberations.

Having thus prepared the way by local conferences, stimulated, directed, and financed if need be by the Department of Missions, outstanding representatives of the local groups will meet with the officers and members of the department for the purpose of working out definite programs for the different districts. It is important that these conferences should embrace both mission priests and lay workers. The bishops alone are not always conversant with the technical details of the work—more's the pity!—and the clergy alone are apt to overlook many practical considerations. Only missionaries, however, and those responsible for missions administration, are wanted; for the objects in view are distinctly technical and professional, and the presence of others would measurably impede progress.

"General Councils" of Church missionaries from all parts of the world could only be called at long intervals; but of their value there would be no question. The problems of East and West, in many respects, are widely divergent; yet a common aim and common principles are involved in their solution. Our

newer effort in the West, moreover, has much to learn from the experienced workers of China and Japan. Such an assembly would do much to weld together the widely dispersed army of missionaries, and would give them a renewed consciousness of their unity, and of the unity of their endeavor. At the present time our missionary force can hardly be said to have such a consciousness; much less an *esprit de corps*. If a "World Conference" of Church missionaries did nothing more than create this, it would be well worth while.

It only remains to add that the conferences here described, whether general or local, will meet for business, and not simply for talk. They must not be allowed to degenerate into the present unhappy state of the Missionary Convocations. And upon the other hand, they should not, and need not, interfere with the freedom of the Department of Missions in dealing with the great responsibility entrusted to it; nor with the freedom of individual districts. Their function, generally speaking, will be to discover, in consultation with the department, the principles and policies which should govern the work in the field, and to correlate the efforts and resources of the various districts. Each district will be given the initiative

in determining its local program, and will be left to apply in its own way the general principles upon which all have agreed. The final responsibility for accepting or rejecting programs rests, of course, with the Department of Missions, with appeal in the last resort to the National Council.

CHAPTER EIGHT

THE MISSIONARY EPISCOPATE

I. *Its Vital Importance*

It is with some reluctance that we include the Missionary Episcopate in our examination of the conditions that govern the great enterprise; but a moment's consideration will show that no discussion of the subject is complete which does not include the peculiar problems of the chief missionary of the district. For problems there are, both from the standpoint of the bishop himself and from that of the Church to which the individual bishop is responsible. He, too, is a man "under authority," and must give answer for the trust imposed upon him.

The problems incident to the Missionary Episcopate, then, are of two categories: those of the bishop looking out, and those of the Church looking on, hoping, supporting, praying

for his success. Of the former it is obvious that none but a bishop can speak adequately; so that any present comment is confessedly incomplete. It is by no means unsympathetic, however, in its approach, for the writer has had abundant opportunity to observe at close range the manifold trials and tribulations which attend the life of a missionary bishop. It is no bed of roses, by any means. It sometimes more nearly resembles a bed of thorns. For together with the appalling needs of the field, he must deal with difficult lay people of all descriptions, troublesome parsons, impossible lay workers, a home administration which seems not always to understand the problems that harass him, and a great inert, unresponsive home Church that seems deaf to his every appeal. (So he thinks, at any rate, when he is blue.) Any one looking for ease and honors should look elsewhere; but if sainthood is the goal, or perchance martyrdom, the Missionary Episcopate offers incomparable facilities. Which does not mean, however, that all who attain the office use it to those ends. Not exactly!

But let us, first of all, take stock of actualities. Any one who has kept in touch with the conditions of the field, at home and abroad, during the past quarter of a century, must

realize the vital importance of the bishop's office as a decisive factor in the development of the work. Everything, *almost,* depends upon him. If he fails to measure up to the Church's expectations, the whole district is involved in his failure. If he "quits" himself as a true apostle, on the other hand, prosperity may, *almost,* be assumed. For unfortunately the rule does not work both ways with equal facility. His failure spells disaster; but even the best of bishops may not lead the Church of the district to victory, if the Church at home does not support him, if his hands are tied by too much red tape, or if some one blunders "higher up."

Now a certain amount of red tape, as it is called, would seem to be inevitable; for rules there must be, and no rule can cover all cases. Exceptions will occur; and then, if there is no power to suspend or amend it, the rule ceases to function as intended, and becomes red tape. In all administrations of the bureaucratic type this is an ever-present danger. It was precisely such a rule that forced the proud old self-supporting parish, mentioned in a preceding chapter, to become a dependent mission. Bishops sometimes fail, and districts fail, because there is too much of this pernicious entanglement.

And they fail, too, because of blunders

higher up: because some one acts unwisely where he ought not to act at all—where action of any kind is an unwarranted interference with the rights of the bishop. Of such sort was the fiasco that wrecked the priority schedule of a certain district. The best of officials will make mistakes in the discharge of his assigned functions. That is to be expected, and to be forgiven. But the mistakes of a meddler are unpardonable.

Precisely here is a weak point in the administrative machinery. As already noted, the home organization is characterized by a certain vagueness with regard to its spheres of authority. This leads to confusion, and makes possible the sort of intrusions of which we are speaking. Because of it the best of secretaries, with the best of intentions, will sometimes commit the unforgivable blunder.

All of which comment is ventured fearfully, and with bated breath; for in the best missionary circles it is not considered *comme il faut* to speak critically of the higher powers. Not in public at any rate!

But sometimes, if it be not an even greater *lèse majesté* to mention it, the failure of a bishop rests squarely upon the bishop's own shoulders. Nor is this altogether so rare as a

reverent regard for the episcopal office would fain believe. It has happened rather frequently in the long history of our mission endeavor, and there are those living, no doubt, who will remember cases. So many of them, indeed, as would almost tempt us to wonder if we are right in our fond belief that of all systems of ecclesiastical administration, the episcopal is by all means the best. At home, no doubt, the episcopate has justified the claim, in spite of hampering conditions; but as regards the mission field, we must make it less boldly. And this is strange too, both from the standpoint of theory and of the demonstrated achievements of the episcopate in the past. But facts are ruthless, and we are obliged to face them.

II. *Detrimental Factors*

Why, then, this exception in the history of an office that has maintained so enviable a record at other times and in other environments? There must be a reason, or, more likely, reasons, to account for it.

Perhaps the fundamental trouble lies with the Church in its failure to realize the dignity and responsibility of the missionary episcopate. Not realizing it, upon one hand, we fail, to honor it as it should be honored, and upon the

other, elect to it men who, in spite of many virtues, are unable to sustain its burden. Let us consider briefly these two points.

To speak of honor in terms of salary may savor of the materialistic; but there is good New Testament precedent for it. In any case, the reward received is an indication of appreciation, and it is apt to register pretty accurately the degree of honor in which the recipient is held. Now an examination of "The General Church program" for 1926-28 will show that the salaries paid to our foreign missionary bishops, at least, are not such as would indicate an over-abounding appreciation of their office. They vary somewhat, partly on account of length of service, and partly for reasons which do not appear. The amounts are as follows:

Alaska	$4,200	Haiti	$3,600
Southern Brazil	3,600	Shanghai	3,200
Honolulu	3,600	Anking	3,200
Mexico	4,200	Hankow	3,200
Cuba	4,200	Tokyo	3,350
Porto Rico	4,200	Liberia	3,000
Panama	3,600	Kyoto	3,350

(U. S. Allowance.....$600)

Three suffragan bishops receive $1,500, $2,500, and $3,000 respectively.

It would appear from this that the initial

salary of a missionary bishop in the Orient is $3,200, and in Latin America, $3,600. Such are the livings that the Church offers the rector of a home parish when she calls him to the high office of the episcopate, bids him sever the ties of home and kindred, and sends him over the seas to shoulder a responsibility that is greater than that of the average diocese at home. In many cases he is receiving as much, or more, as rector of his parish; and as for the episcopate, that may come to him, too, if he is content to bide his time.

It will be contended, of course, that if he is the right sort, a mere matter of salary will not stand in his way. The field demands sacrifice. Quite so; and we may assume that every priest of the Church has the will to sacrifice in fullest measure. But unfortunately, all are not so situated as to make the sacrifice in question a feasible thing, much less a duty. There may be a family to be considered, particularly the education of children. At home, this is easily provided; in a foreign country it is very difficult, and the salary offered will not permit placing them in private schools. The chief victims of the demanded sacrifice may be the children of the bishop-elect.

Faced by such a problem, is it likely that

the man who combines high spiritual qualifications and sober judgment will accept the call? He will not. And yet that is the very man that the Church needs, wants, and must have, if the great work is to succeed. But she cannot get him because she asks him to do an unwise thing.

Speaking of the mission priest, we have said that only the best can achieve success. This is doubly true in the case of a missionary bishop, for his responsibility is a very great one. It is far greater in proportion than that of a diocesan at home, whose work is largely routine; for in the field far-reaching decisions must be made at every turn. Questions of policy, of property, of administration, and discipline, constantly harass him. The faults of organization alluded to in the last chapter add to his burden; for he wields an all but arbitrary sway, and there is no one with whom he can share the responsibility.

It is the more unfortunate, then, that the Church cannot always secure the men who are best equipped for the task. That she succeeds in so many cases is cause for devout thanksgiving. For the failures, after all, are the exceptions, and we point with pride to the many distinguished names that have adorned

the service. Not that these were more heroic in every case than those who declined; but their circumstances were different, and they were able to accept the challenge, in spite of disabilities.

But financial considerations are by no means the only deterrent. There are others; and not the least of these is the thought of the responsibility mentioned above. It suggests questions as to the candidate's ability to cope with so difficult an undertaking. The one vital question that a man asks when faced with a new task is, Is success possible under the conditions named? And as he thinks of the missionary bishops who have not succeeded, as *he* would want to succeed, the thought may come to him that there is something wrong with the conditions imposed. Closely linked with this is the ever-delicate question of relations with the administration at home. Of rights in the field he will have enough and to spare; but will he also have support and coöperation from those who stand behind him? Or again, will his hands be so tied that he cannot deal freely with the great problems that will confront him? And last, but not least, just who will be his ecclesiastical superior? Not theoretically, but in actuality; the one who, in the last resort, holds

it in his power to promote or thwart the cherished plan? Bishops on furlough do not always speak reassuringly with regard to such matters, —after the public meeting, and in the easy confidences of the bed-time smoke!

Questions such as these are asked by every bishop-elect; and if there is any doubt as to the answer, if he cannot satisfy himself that success in the given field is possible, he should not be faulted for declining the proffered honor. As for the other sort, those whose zeal outruns their judgment, or whose lack of experience breeds assurance, such questions never occur to them, nor is the issue ever in doubt. They invariably accept.

Is there any relation between the conditions here described and the query that was propounded in chapter one? "And even when the House of Bishops takes a gambler's chance —shall we call it that, or a supreme venture of faith—and elects a prominent city rector to the missionary episcopate, how often do we see the challenge accepted?" Doubtless there must be. And precisely because the elections of such men are declined so frequently, the bishops are tempted at times to choose other men, good men indeed, but men of narrower experience and undemonstrated abilities. This in turn reacts un-

favorably upon the dignity of the office, and lowers it in the estimation of the Church at large.

Another factor that prejudices the Church's effort to secure outstanding men for this high office is the method of election itself. Theoretical and sentimental considerations have thrown the burden of choice upon the House of Bishops; and, save in the case of domestic missionary districts, it is not easy to show that any other group is better qualified to effect a choice. In the latter case, the election might better rest with the province of which the district is a constituent part. There are obvious reasons for this. In the first place, the province, as an organized, self governing section of the Church, is amply qualified to discharge the responsibility. It is far better qualified than the House of Bishops, for it is more conversant with the conditions of the field. Then, too, it has a special interest in the election of one who will occupy an official seat in their synod. And finally, the work to which he is called is a distinctively provincial responsibility. Every consideration of right and expediency suggests the election of domestic missionary bishops by the synod of the province.

These reasons do not hold in the case of

extra-continental districts, and we must content ourselves with pointing out defects in the elective process now in vogue. In most cases the elections take place at a session of General Convention. This is unfortunate, for the press and importance of other business tend to distract the bishops' attention, and tempt them, it is to be feared, to hasty and unconsidered action. It could hardly be otherwise. One wonders, too, what methods are used to investigate records and obtain the information necessary to a wise choice. Is it not true that names unfamiliar to the Church at large are sometimes presented from the floor without notice; so that many of the bishops are compelled to vote without any adequate knowledge of the candidate? It would seem wise that all nominations should be made before the meeting of the House of Bishops; not days or weeks only, but months before; and that these nominations should be published, in order that the Church generally might have the opportunity to testify to the fitness or unfitness of the candidate in question. The present method of nomination and election behind closed doors is calculated to deprive the bishops of the very information that they most require. A little publicity would make impossible the elevation of episcopal

favorites, of men of inadequate experience, or of others whose work is already stamped with the signs of failure.

Given a method of election that fulfils every requirement, however, and assuming the general fitness of the House of Bishops for the delicate task of selecting fit men for the field, there yet remains one qualification that we might wish they possessed, but which obviously they do not and cannot have. And that is, a vital, personal interest in the election result; an interest such as they would feel if, as priests, they were electing their own diocesan. For after all, admitting in fullest measure their zeal for the great cause, there is nothing like personal interest to awaken the sense of personal responsibility. The bishop's office is a divine thing, but the bishops themselves are human!

Yet in spite of watchfulness upon the part of episcopal electors, and in spite of the most exacting standards, mistakes will happen. Men unfitted for the task, some weak, some unwise, some unaggressive and unresourceful, some of infirm health, and some just plainly impossible, will be elevated to the most exacting of all offices within the gift of the Church. And what then? "Aye! there's the rub!" We have called attention already to the fact that no mission-

ary district can prosper with a misfit bishop. It is very apt to go to pieces; at best, it will stagnate. There will be no progress naturally; but worse than that, conditions may develop that will stamp that district for a century to come. And in the meanwhile the Church will continue to pour in her treasure, thousands and hundreds of thousands of dollars—for the field cannot be abandoned, and a veritable procession of high-minded young men and women will go there to lose their illusions, their zeal, and, it may be, their faith. *And that state of affairs may continue for a quarter of a century.*

But why? Is there no remedy? Then we must admit that instead of having the best and most efficient system of missions administration, we come near having the worst. For any system that has not within itself the inherent power of healing its wounds and rectifying its mistakes is marked for judgment.

III. *Remedial Suggestions*

Right here is a problem of the most vital importance. Nor is it of interest to the Church only. It is of quite as great importance to the bishop who finds himself in so difficult a situation. In most cases he recognizes that a mis-

take has been made, and longs with agonizing prayer to be released from a burden that he is unable to bear. He has learned the truth; but it is too late. And unless he can plead broken health or other exceptional cause, there is no way of honorable retirement. To transfer him to another jurisdiction is a counsel of despair, and only serves to aggravate the Church's wrong.

One root of the trouble lies in the sentimental theory, to which we have already paid our respects, that missionary service is a life service, not to be terminated by anything short of death or physical breakdown. But what is true of priest and lay worker is true also of a bishop. The same considerations hold, and the same penalties are visited upon the unfit: breakdown for some, death for others, and failure for those who survive. Surely we must come to a realization of the fact that even a bishop may retire with honor, and take up again the work of a parish priest. Such retirements are more common in England than in our own country; but even here the distinguished rectorship of Bishop Courtney at St. James' Church, New York, is a worthy precedent. In some cases, no doubt, the retiring bishop would find opportun-

ities for the exercise of his office as the assistant, suffragan, or coadjutor of some overworked diocesan at home.

Problems, to be sure, are involved, but they should not prove insuperable. A pension, available at the discretion of the Presiding Bishop, would facilitate changes, and would prove, in the end, a real economy. Any bishop, then, convinced of his inability to continue with credit to himself or to the Church, might apply to the Presiding Bishop for honorable retirement; and the Presiding Bishop, after satisfying himself of the justice of the request, would grant it. By such means a whole missionary district would be delivered from disaster, even as an army or a great business must sometimes be saved through a change of leaders. No organization can survive the incubus of an irreformable headship.

This, to be sure, does not provide for cases where the incumbent is unwilling to retire. Yet it does so indirectly; for once the stigma of retirement is removed, and facilities are offered for providing honorable employment at home, it will be easier to persuade the recalcitrant one of his duty.

A question may fairly be raised, in this connection, as to the wisdom of a certain hallowed

tradition of mission policy, *viz.*, that every new missionary venture must be invested with the full panoply of ecclesiastical organization. No Church without a bishop; hence a bishop must lead every new expedition that sets out for the conquest of the unbelieving world. If we would initiate new work in the dark continent of Africa, in Asia, or in the other Americas, a bishop must first be set apart—after brief reconnaissance—and all the paraphernalia of diocesan organization must be provided.

But perhaps it would be wiser to proceed more tentatively, more experimentally, before making dispositions which are no less difficult to withdraw than to maintain. That no Church may be without a bishop is salutary doctrine; but this does not mean that a bishop must in every case lay the foundations of the Church that is to be. The missionary history of the world is replete with cases to the contrary, and we need only mention such illustrious names as St. Augustine and St. Boniface; both of whom inaugurated their great work as missionary monks. It was not until their achievement was assured that they were elevated to the episcopate.

To come nearer home, our sister Church to the north has pursued a similar line

of action in the development of some of the great dioceses of the Canadian Northwest. Given a certain district, an archdeacon is first placed in charge, under the supervision of the archbishop of the province; not an archdeacon of the imitation sort so familiar in the United States, but an archdeacon clothed with full powers of administration, and differing from a bishop only in his inability to perform the sacramental acts which pertain to the bishop's office. Under him the future diocese is built up and made ready for permanent organization; a neighboring bishop visiting it from time to time for confirmations. And when at last the work is established upon sure foundations, then and then only may it have a bishop of its own. The archidiaconal pioneer himself, if, like Augustine and Boniface, he has proven his worth, may be chosen for the office.

Whether or not this is a settled policy of the Canadian Church the writer is not informed; but at least it has been tried, and it would be well worth our while to look into the matter with some care; for perhaps here is a solution of our problem. An archdeacon with powers, serving under direct commission of the Presiding Bishop and representing his authority, could do everything that a bishop does save

ordain, confirm, and consecrate churches. He cannot do these, but he can lay foundations; and best of all, he can be removed promptly and without prejudice, if for any reason he prove unequal to the task. All new districts might well be inaugurated in this way, and so continue until the experimental and exploratory stage is past; for precisely this is the most critical period, the period of most difficult problems. It is in this formative time that missionary districts sometimes go wrong, get into muddles from which the best of bishops can hardly extricate them. And when the muddle is due to a bishop, who, from the nature of his office, cannot be removed for mere lack of wisdom nor for anything short of the gravest charges, then is the district in evil state indeed. Better far to defer the day of permanent organization until this trying time is past.

IV. *Qualifications for the Episcopate*

The question of qualifications for the missionary episcopate is an important one, which we have not yet considered. They begin, of course, where the requirements for the missionary priesthood leave off. Having secured a man with the virtues described in the first chapter, the bishops must assure themselves that he is

possessed of certain other gifts as well. Fundamentally, he must be a man of experience; a man whose record of success will stand the test of the most exacting scrutiny. The Church does not want "promising young men" for this high office, but men of whatever age who have been *proven*. Nor is it enough that the candidate holds, for the moment, an important rectorate; for that may simply indicate the unwisdom of a certain vestry.

Experience in the field is an invaluable asset, if backed by sufficient experience at home. There is a just tendency to emphasize this point, and to elect to the missionary episcopate men who have approved themselves as missionary priests. This is eminently wise, yet the rule must be applied with discretion. It is rarely wise to elect a mission priest, however successful in his immediate work, who has had no opportunity to acquire experience as rector of a self supporting parish at home. For mission work, particularly in the foreign field, cuts one off from the broader life and experience of the home Church, and is, to that degree, narrowing. It is apparent, therefore, why an exclusively field-trained man is disqualified for the generalship of priests who have enjoyed advantages to which he is a stranger. But of

course there may be exceptions. In the direction of native clergy, on the other hand, the field-trained man is incomparably superior, and in many other matters as well. It is less easy, however, for the bishops at home to gauge the exact measure of his success. Mere publicity is no guide whatever.

And in conclusion, a word with regard to the nature of a missionary bishop's responsibility. Most bishops will admit that the manifold duties thrust upon them leave little opportunity for the more truly spiritual functions of their office. Their time is given to "serving tables" where they ought, and would prefer to give themselves to the spiritual leadership of their people, and to the apostolic office of teaching. But all that is out of date, and the primitive simplicity of the apostolic program has given place to something else. Yesterday, we saved the world by organization; and at the moment we think to save it by scientific propaganda! System and method reign supreme, and the clergy of all ranks, like the workmen of modern industry, become more and more the attendants of machines.

Perhaps this is why some bishops, both at home and abroad, conceive their office as solely a ministry of supervision, and hold themselves

aloof from the actual work of winning souls and of pastoral ministration. They dash about their districts on all conceivable errands, but have no time for the greatest errand of all. And when the perplexed missionary comes to his superior with some knotty technical problem that has arisen in his parish, he can only answer with vague generalities which show that he knows nothing whatever about it. For, indeed, how can he? He was sent into the field from a well-organized parish at home where such problems never arose; and since coming to the district he has been *dashing about* at such high speed, attending to this and attending to that, that he has had no time to master the actual technique of mission work. Perhaps he has not even mastered the language. A *chief of missionaries he may be,* but he can hardly qualify as the *chief missionary* of his district.

Yet some of the Church's greatest and busiest bishops have held a different conception of their office, and in spite of the manifold demands upon them have found time for actual, first hand contact with the problems of the pastoral office. Bishop Henry Codman Potter, of the metropolitan diocese of New York, deemed it a privilege to minister as a priest in his Pro-Cathedral on Stanton Street; and those

who served under Bishop Whitehead, of blessed memory, will remember that his first request upon coming to a parish was, "Now take me to see your sick folk." Yet he was responsible, during most of his episcopate, for the whole of Pennsylvania from the crest of the Alleghanies, westward. Shepherds and bishops of souls they were, and not simply superintendents of divisions.

Too much emphasis cannot be placed upon the importance of the bishop's mastering in every detail the problems of the field; and this can be done only by participation in the work.

APPENDIX

THE CHURCH'S MISSIONARY ORGANIZATION

Extracts from Canons and By Laws

"The Presiding Bishop and the National Council . . . shall have charge of the unification, development, and prosecution of the Missionary . . . work of the Church, of which work the Presiding Bishop shall be the executive and administrative head."

Canon 61. I.i.

"The Council shall organize from its membership the following executive Departments and shall define their duties.
First: A Department of Missions and Church Extension.
Second: A Department of Religious Education.
Third: A Department of Christian Social Service.
Fourth: A Department of Finance.
Fifth: A Department of Publicity.
Sixth: A Field Department. Canon 61. V.i.

"Each Department may appoint, subject to confirmation by the Council, additional members, not exceeding twelve, who shall have seats and votes in the Department, but shall have no seat or vote in the Council."

Canon 61. V.ii.

"The Presiding Bishop shall be, *ex officio,* a member and the chairman of each Department, and may appoint, subject to confirmation by the Council, an Executive Secretary for each Department, and such other secretaries as may be necessary, who shall perform such duties as the Department, subject to the approval of the Presiding Bishop, shall

assign to them. Such secretaries shall hold office during the pleasure of the Presiding Bishop."

Canon 61. V.iii.

"The Council shall submit to the General Convention at each regular meeting thereof a program of its proposed activities for the ensuing triennium, including a detailed budget of that part of the program for which it proposes to make appropriation for the ensuing year, and estimated budgets for the two succeeding years. . . . The Council shall have the power to expend all sums of money covered by the budget and estimated budgets approved by the General Convention and shall have power to undertake such other work provided for in the program approved by General Convention, or other work under the jurisdiction of the Council, the need for which may have arisen after the action of the General Convention, as, in the judgment of the Council, its income will warrant."

Canon 61. VII.i.

"The Council . . . shall also exercise all the powers of the Domestic and Foreign Missionary Society . . . and shall have power to disburse the money of said Society in accordance with the provisions of this Canon and the orders and budgets adopted or approved by the General Convention."

Canon 61. II. iii.

By Laws of the National Council and of the D. & F. Missionary Society

"The Executive Secretaries shall preside at all meetings of their respective departments in the absence of the Chairman or Vice-Chairman, and shall perform such duties as may be prescribed by the President." (The terms "Chairman" and "President" refer to the Presiding Bishop.)

By Laws: Article I.5.

"The members of the several departments shall continue in office until their successors are elected or appointed."

By Laws: Article III. 2.

"The Department of Missions and Church Extension shall be composed of not more than ten members of the Council with not more than ten additional members appointed in conformity with Section V of Canon 61."

"The Department shall advise and assist the President of the Council in the unification, development, and prosecution of the work of Missions and Church Extension, and shall perform such other duties as may from time to time be assigned to the Department by the President or the Council."

By Laws: Article III. 2, 3.

"These By-laws may be amended or repealed, in whole or in part, at any stated meeting of the Council," etc.

By Laws: Article IV. 5.

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